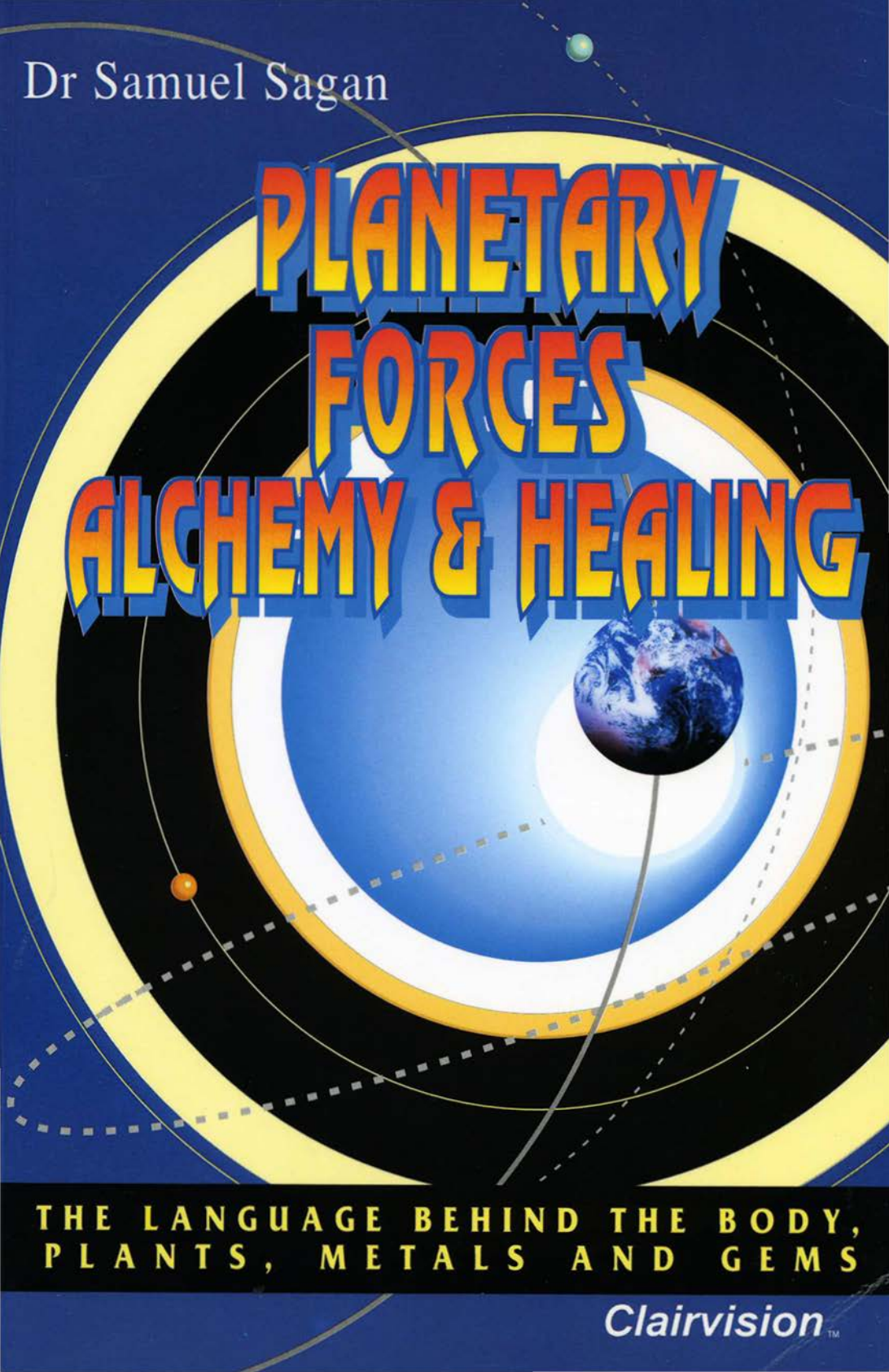
Dr Samuel Sagan

PLANETARY FORCES ALCHEMY & HEALING



THE LANGUAGE BEHIND THE BODY, PLANTS, METALS AND GEMS

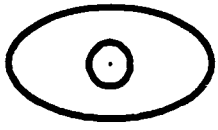
Clairvision™

Planetary Forces, Alchemy and Healing

The Language behind the Body, Plants, Metals and Gems

Dr Samuel Sagan

Cover by Steve Goldsmith



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1 – Introduction

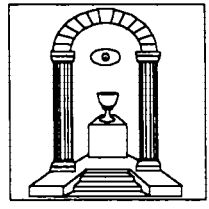
1.1 Astrology as a symbolic language

Most people are familiar with the divination side of astrology, often debased in the form of cheap fortune telling. But there is much more to this art. Astrology is a highly refined and comprehensive symbolic language, based on a set of archetypes. It can be applied to reach a profound understanding not only of the human psyche and its transformations, but also of physiology, pathology, healing and various phenomena in nature.

The purpose of this book is to introduce this symbolic language. It concentrates on the symbolism of body and soul energies using the language of planetary forces. This journey will also take us through plants, flower essences, metals, and various principles of alchemy and esotericism.

I have often heard people comment that after following Clairvision courses on planetary forces, they started seeing the world completely differently. Common facts can come to be read in a new and fascinating way, revealing archetypal forces at play behind plants, objects, and people's behaviour and relationships.

1.2 First, know yourself



On the portal of the Delphic oracle, dedicated to the solar god Apollo, the following commandment was inscribed:

> Know thyself, and thou shalt know the universe and all the gods.

Your first task in this exploration is to understand which planetary force(s) are the most characteristic of your personality. This may shed light on many elements in your personal history, for instance why you find it difficult to relate to certain types of people, or why certain activities attract you more than others.

To get the best out of this astrological adventure, it is recommended that you adopt an active attitude towards the knowledge. The material is not just to be read, but to be *used*. Start by questioning *everything* around you: people, animals, plants, foodstuff, clothes, music, movies, paintings, and

objects of all kinds. Which planetary force best matches their essence? In a number of cases, you will be amazed how consistently some people incarnate the various facets of a single planet.

A beautiful aspect of the lore of planetary forces is that it is a great schooling in tolerance. By recognising planetary forces at play, one learns to understand and appreciate people's nature, and also to accept their idiosyncrasies. Where once you would have been exasperated by someone's messy *modus operandi*, you will learn to enjoy a powerful Moon archetype. Or conversely, instead of feeling oppressed by the rigidly methodical organisation of some of your friends, you will appreciate their exacting Saturn. The global vision which emerges is extraordinarily rich and melodious.

1.3 Planetary forces and healing

A long line of visionaries, from Hippocrates to Rudolf Steiner via Paracelsus, have clearly expressed the opinion that no-one can be a genuine physician unless they understand the influence of planetary forces. As we will see, using the language of astrology to decipher the secrets of the body, leads not only to insights in physiology and pathology, but also to practical methods of fighting illnesses.

The emblem of the medical profession is thus the caduceus of Hermes (Greek for Mercury), the patron of Hermetic philosophy.

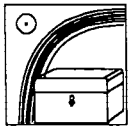
Therapists will find here a new dimension to add to their art, as well as ways of incorporating a more metaphysical dimension into it.

People with no therapeutic background, but with an interest in healing, will find in the knowledge of planetary forces a royal entrance to the field. As I will explain later, my days at medical college were a complete bore until I started realising the symbolic and metaphysical dimensions behind gross physical data. Then, suddenly, threads of understanding emerged, and behind the myriads of seemingly unrelated facts, a harmony was revealed. Medicine became magical and fascinating. Moreover, it was no longer disconnected from my spiritual work, as each new patient became an invitation to vision and symbolic discernment.

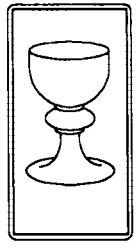
However, this book was not written primarily for therapists, but for spiritual seekers. The language of planetary forces is remarkably helpful for understanding and describing a number of subtle experiences of consciousness – which is why all students of esotericism should be encouraged to become familiar with it. In addition, whether one is a therapist or not, one

cannot engage in spiritual work of a certain dimension without some knowledge of one's body, and of the energies at play inside it. It is some of this fundamental knowledge that we will explore here, together with a number of esoteric concepts from various parts of the Clairvision Corpus.

1.4 Clairvision Corpus



The term 'Clairvision Corpus' (CC), which will often be mentioned in this book, refers to the body of knowledge of the Clairvision School, which is based in Sydney, Australia. The corpus relates to a work of inner alchemy and contains both experiential and theoretical knowledge about consciousness and the mysteries of human nature, with a special focus on evolution.



This volume is one of several introductory books to the Clairvision Corpus. It presents fundamental astrological knowledge, while introducing more esoteric concepts and key principles used in the corpus, such as the *jing*, quintessence of the sexual energy; the transformed bodies (which are to subtle bodies what alchemical gold is to base metals); and the mysterious principle of individuality behind the Higher Ego.

Three of my books will often be mentioned:

✦*Awakening the Third Eye*,

✦*Regression, Past Life Therapy for Here and Now Freedom* (often referred to as *Regression...*),

✦*Entities, Parasites of the Body of Energy* (referred to as *Entities...*).

Yet, no prior knowledge is required before reading *Planetary Forces, Alchemy and Healing*.

1.5 Stargazing

One of the most important pieces of advice one can give to someone who wishes to understand planetary forces is to look at the sky. Do not fall into the common pitfall of trying to learn astrology on paper only. Find a stargazing manual, and start spending some time in the evening – even if only a few minutes – tuning into stars and planets (as discussed in *Awakening the Third Eye*, Chapter 11). Contemplate the fiery redness of Mars, the pale glow of Saturn, and the generous light of Jupiter and Venus. This is an indispensable part of your study of their symbolism. It will lead to an intuitive knowledge of planetary forces which is completely missed by people who never look at the sky.

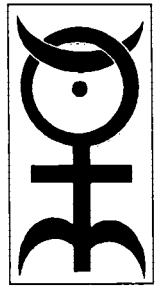
When astrology becomes divorced from astronomy, it tends to lack depth. In this book, therefore, you will find a section entitled 'Astronomical facts

– seeds for symbolism' at the beginning of each of the chapters on the planets.

1.6 A note on why the luminaries are called 'planets'

Before starting, let us make a remark about the luminaries (an astrological term for the Sun and the Moon). You may be surprised to find that astrology refers to the Sun and the Moon as 'planets', just like Mercury or Venus. This is because the word planet comes from the Greek *planetes*, meaning 'wandering'. To the Greeks, the term *planetes* referred to the celestial bodies which do not have a fixed position but wander along the band of the zodiac – as opposed to the fixed stars whose relative positions remain unchanged (within the limits of a human life).
If we keep in mind this meaning of 'wanderer', we can see the logic of calling the Sun and the Moon 'planets'.

1.7 The Hermetic tradition



Let me also clarify the meaning of the word 'Hermetic' which is used constantly in this book. Hermetic philosophy, which is but another name for alchemy, is so named because traditionally it is said to have originated with Hermes Trismegistus (identified with the Egyptian god Thoth by many). The terms 'Hermeticism', 'Hermetic philosophy' and 'Hermetic tradition' can all be more or less regarded as synonymous with alchemy.
Here, two points need to be highlighted. Firstly, Hermetic philosophy established no clear separation between alchemy and astrology – the two being designed to work together. Secondly, Hermeticism was not just the art of transforming metals, but an entire vision of the world and a wealth of wisdom and knowledge which formed one of the essential foundations of the western esoteric tradition.

> Traced back to Egypt, with perhaps even more ancient origins, the Hermetic tradition flourished in ancient Greece, where it was married to fundamental concepts of Greek philosophy. Then it was lost to the western world for several centuries, but was preserved by the Arabs.
> One of the indirect but essential results of the Crusades was that the defeated soldiers of the cross brought back with them alchemical treatises. This brought a ferment into the European world which initiated centuries of passion for alchemy, and prepared the way for the great transition out of the Middle Ages.

2 – The Pictograms of the Planets

2.1 Pictograms

Each planet is represented by a particular symbol, or pictogram.[1] Remember that one of the essential reasons for studying astrology is that it is a symbolic language. Whether you wish to become an astrologer or not, understanding astrological symbols will prove an enriching experience. We will start this excursion into symbolism with a meditation on the main pictograms of astrology.

In order to gain some benefit from your journey into astrological lore, it is **indispensable** that you become perfectly familiar with the pictograms of the planets, as well as those of the twelve signs, from Aries to Pisces, which can be found in section 14.5. For this, apart from understanding their symbolism, there is one major method – doodling. Take a piece of paper and start right now, while reading this chapter. Then keep on doodling... until your hands know the pictograms by heart.

2.2 The 3 building blocks

The pictograms of the planets are comprised of three symbols which are put together like building blocks:

- the circle
- the crescent
- the cross.

Thus Venus is made up by placing a circle on top of a cross; Jupiter by placing a crescent on top of the left side of a cross; Saturn by placing a crescent below a cross.

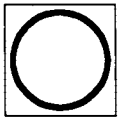
The architecture of these various symbols is in no way arbitrary. They contain a code, so that by understanding the meaning of each of the three

[1] In Greek, the word *gramme* means 'line'. The root appears in English words such as 'ideogram', or 'hexagram' (a set of 6 lines in the system of the I Ching). A pictogram is simply a picture-symbol, made of lines.

building blocks, one can intuitively find meaning in the pictograms of the planets.

Is there only one way of interpreting these symbols? Probably not. The elements presented below have a logic behind them, and they are rooted in a number of traditions. After considering one interpretation of these symbols, you may be inclined to choose another reference system. It remains, however, that the essence of symbols is that they can be understood at different levels.

2.3 Circle = Spirit

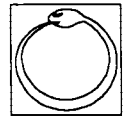


Several traditions, in the east and the west, have regarded the circle as a symbol for infinity. If you start moving along a circle, you keep on turning endlessly. This echoes the eternal part of a human being – the Spirit.

Another correspondence with the circle is the sky. When on the sea, or in an open place where the horizon is unencumbered by hills or tall trees, the sky appears to be spherical. The apparent positions of the stars suggests a sphere, hence the terms 'spherical astronomy' and 'celestial sphere' (along which the planets have a circular movement).[1]

In English, we are accustomed to using different words for sky and heaven. As far as this is concerned, English is at odds with most other languages. Thus Sanskrit, Hebrew, Greek, Latin, French, Italian, Spanish, German, Dutch and several other languages use the same word for both. This is worth pointing out, because it highlights the intrinsic symbolic associations between sky and heaven.

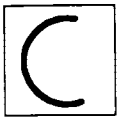
Moreover, in nearly all traditions, one finds connections between sky-heaven, angels, gods and God. Thus, just as there is a symbolic association circle ~ Spirit, there is another important one, circle ~ Divinity, through the circular symbolism of the sky-heaven.



In alchemy, the symbolism attached to the circle is that of the *prima materia*, the primordial substance or chaos out of which the creation originated. It is identical to *en to pan*, 'one, the whole', the Uroburos serpent/dragon which bites its tail.

[1] The ancients did not associate a different symbolism to circles and spheres, as if both were the manifestation of the same archetype, the former in a plane, the latter in a three-dimensional space.

2.4 Crescent = soul

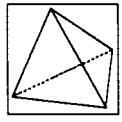


The crescent, shaped as a bowl or vessel, symbolises reception and receptacle. It is an obvious symbol for the Moon which, except for the New Moon and Full Moon, physically appears in the shape of a crescent.

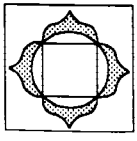
To understand how one symbolically moves from crescent to soul, we must first remember that in ancient Greek thought, which in many respects forms the background of alchemy, a clear distinction was made between *psyche* and *daimon*, soul and Spirit. The Spirit is the immortal and unchanging flame; the soul is its changing reflection in Nature. (The Indian tradition uses the image of the Sun, standing for the Higher Self, reflected in a lake.) The Moon crescent, which is a constantly varying reflection of the light of the Sun, appears as a perfect analogy for the soul.

2.5 Square = matter

Before discussing the cross, we must consider why the square and the number four denote matter. The ancients had several explanations for this. They viewed the material world as made of four elements (earth, water, air and fire), and four kingdoms (mineral, vegetable, animal and human). More fundamentally, it takes four points to define a three-dimensional space (like the physical world in which we live), whereas two points only define a line, and three a plane. It takes four points to define a solid that cannot be comprehended by a plane. Hence the fact that Pythagoreans regarded the tetrahedron as the primordial solid.



A tetrahedron slightly resembles a pyramid, except that a pyramid has 5 faces and a square base. A tetrahedron only has 4 identical faces, each of which is a triangle.



Another example relating the number four to matter can be found in the Hindu Tantric tradition, in which each of the five lower chakras is said to be the emergence of one of the elements. The chakra of the base, *mūlādhāra-cakra*, is the emergence of the earth element. It has four petals, and its *yantra* (geometrical symbol) is the square.[1]

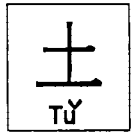
As an exercise in symbolic associations, could you guess what a circle within a square can mean? In the Kabbalah, it represents the Spirit hidden in matter, which correlates with what has been discussed so far.

[1] More precisely, in the Indian tradition the square is the *yantra* of the earth element.

2.6 Cross = incarnation into matter

A cross has four branches. If you place a cross in a circle, as in the pictogram of the Earth, you divide it into four quadrants. The association of the cross with the number four makes it a symbol linked to matter. The cross, however, stands for something more dynamic than the square.

Take the crucible, for instance. In alchemy, a crucible is a vessel in which metals are heated up, worked on, and transformed. Crucible comes from the Latin *crux*, which means cross. The word was chosen because the alchemists saw in their work on metals a process of spiritual evolution which parallels the experience of human incarnation on Earth. Thus, from an alchemical perspective, the expression 'to carry one's cross' means to incarnate on Earth and undergo a spiritual transformation. In several traditions one finds a similar concept – the Earth as a 'school' where human beings come to learn lessons and transform themselves. This is what is meant by the cross.



It is interesting to notice that *Tu*, the Chinese ideogram for earth (as in earth element), also depicts a cross.

2.7 The pictogram of the Earth

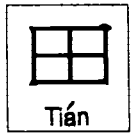
The pictogram of the Earth is made of a cross within a circle. This pictogram does not appear in astrological charts, in which the Earth is implicitly considered to be the centre of the zodiac circle.[1] However, it is worth pondering upon, for as a symbol it is highly significant. Here we clearly have a crucible – from the point of view of the Hermetic/alchemical tradition, calling the Earth a vast crucible would make a lot of sense.

Note that if we were inventing astrology, it could have appeared logical to choose a cross within a square to depict the Earth. This would have meant 'matter, in which one comes to carry one's cross'. Not at all! The tradition has chosen a circle, meaning that the Earth is not just a lump of earth, but Spirit. According to the symbolism of this pictogram, there is more to the Earth than is apparent to the physical eyes.

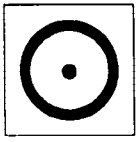
> In astrology the same symbol is used to denote the **part of fortune**. The part of fortune is an abstract point which is as far from the ascendant as the Moon is from the Sun. Derived from Arabic astrology and very much respected by ancient astrologers, it has now gone out of fashion.

[1] If however, you select the 'Heliocentric Chart' option in ***Canopus***, the centre is no longer the Earth but the Sun, and so you will see the pictogram of the Earth appear on your computer screen.

The universal character of this symbol for the Earth can be seen in the Chinese ideogram *Tian*, 'piece of land' or 'field' (as in 'field of the elixir'). Originally, it was made of a cross in a circle. With the passage of time, it came to be made of a cross in a square – not because of the symbolism of the square, but for convenience of writing.


Tián

2.8 The Sun

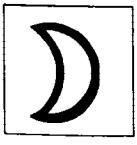


Again, if we were in the process of inventing astrology, we might have thought of the pictogram for the Sun as just a circle – Spirit. The tradition has chosen to incorporate a dot in the middle, which adds a creative dynamism to the symbol. The circle stands for the infinity of creation. The point stands for the source from which the creation has arisen and is maintained, and in which it will be reabsorbed at the end of time. The point is like the centre of all mandalas; without it, the whole circle would immediately collapse.
In alchemy, this pictogram also stands for gold, the metal related to the Sun by the Hermetic tradition.

A note about the alchemical pictograms of the metals

Alchemists used the same pictogram for a planet and for the metal associated with it. Thus one pictogram stood for both the Sun and for gold, another for Venus and copper, and so on. This is significant. It indicates that when thinking 'Venus', they did not make a clear distinction between Venus the planet and Venus the planetary force, of which copper is a manifestation on Earth. More precisely, 'Venus' referred to an archetypal energy of which the planet Venus was a manifestation in the sky, copper a manifestation on Earth, the kidney a manifestation in the body, and tansy or birch manifestations in the plant kingdom.

2.9 The Moon



The pictogram is self-explanatory. In alchemy, it also stands for silver, the metal related to the Moon.

While using the astrology software of the Clairvision Corpus, ***Canopus***, on some charts you may have noticed another, smaller, Moon pictogram. This corresponds to the 'Black Moon', second focus of the Moon's elliptical orbit around the Earth. Since the nineteen-eighties, European astrologers have been paying great attention to this point, which they regard as an important metaphysical focus in an astrological chart. They sometimes also give it

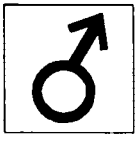
the name 'Lilith', but this can lead to confusion because an asteroid already bears this name.

2.10 Venus

Combining our building blocks, what is the meaning which emerges out of the Venus pictogram? Spirit, the circle, over matter, the cross. This is exactly what the higher symbolism of Venus is about – rising above matter and ascending into the Spirit. Venus is the planet of love, harmony and inspiration. This refers to a stage of existence where one can rise above the 'fight for your life' mentality which prevails when people are engrossed in physicality and lose touch with the Spirit.
In alchemical texts, this pictogram is used to indicate copper, the metal of Venus.

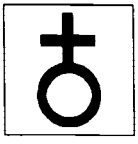
2.11 Mars

In old texts, Mars' pictogram is often found to be identical with that of Venus, but rotated some 140 degrees, so that the cross stands on top of the circle – matter over Spirit. Mars is the god of war, always delighting in violence and slaughter. Just as Venus symbolises ascension into the spheres of the Spirit, so Mars corresponds to a descent into matter. Thus people who lack



Mars energy can easily be floating spirits who find it difficult to be fully in touch with their physical environment. A way of correcting the problem can be to administer some homoeopathic iron – the metal related to Mars – thus reinforcing their incarnation into the physical world.[1]
The modern pictogram of Mars is easy to remember. Some see it as the representation of Mars' shield and spear. It has the shape of an arrow or cutting edge, like many tools and weapons (usually made of iron).

2.12 Antimony and pulvis



Let us make another digression into alchemy and its use of pictograms to denote substances. Just by taking a look at antimony's pictogram (on the left) you can guess that it must bear some symbolic connections with Mars and Venus. Antimony is a violent poison, a foul but extremely powerful substance. Alchemists attributed phenomenal healing properties to it, and included it in several recipes for the philosopher's stone.

[1] See also Chapter 37 on metals.

In the Clairvision system of inner alchemy, this symbol is sometimes used to represent the 'venom', that is, the Mars-related astral energy which makes the astral body prone to emotional reactions.

Let us now look at another alchemical pictogram, that of *pulvis*. What are knives used for? To cut things into pieces. What could be a good pictogram to denote something that was cut and cut, to the point where it was turned into a powder or into dust (both being denoted by the Latin word *pulvis* – as in the English 'pulverise')? The *pulvis* pictogram is on the right.

Just as the symbolism of Venus is one of unity, so Mars stands for division and separation. Venus stands for the high states of consciousness of the Spirit world, in which everything is perceived from a perspective of unity – how could people make war on each other when they are one? Mars relates to the separative consciousness of human beings, as they experience it when incarnated on Earth.

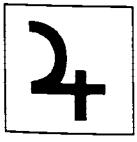
The pictogram of *pulvis* carries a warning. Especially in the future, those who push the Mars separative consciousness beyond limits instead of integrating it with Venusian unity, will end up in dust.

2.13 Mercury

The similarity between the pictograms of Mercury and Venus suggest that the two planets must share certain symbolic values – which they certainly do. Both are closer to the Sun than the Earth, which symbolically suggests a close relationship with the spiritual forces of the Solar Logos. They both relate to values in which the Spirit predominates over matter.

Mercury's pictogram is easy to memorise because the crescent at the top can also be seen as a pair of wings. Mercury, the god of travellers, has wings not only on his feet and shoulders, but also on his shield and headdress.

2.14 Jupiter

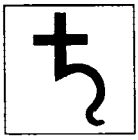


The pictograms of Jupiter and Saturn are both made of a crescent and a cross, standing for soul and matter. The values of Jupiter and Saturn condition how the soul relates to the material world. If the soul is on top of matter, as in Jupiter's pictogram, then the person has a jovial and optimistic temperament, a good sense of humour, and a positive attitude to life in general.

Some also see in this pictogram an analogy with the letter Z, as in Zeus, the Greek name for Jupiter. Others see in the pictogram an emblem of Jupiter's lightning bolt.

In alchemy, the pictogram also stands for tin, the metal associated with Jupiter.

2.15 Saturn

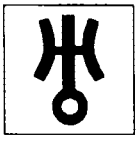


When the cross of matter stands on top of the soul, then the person's values may be tainted with pessimism, and there may well be some depression at times. The people who consider that life on Earth is like carrying a cross, as in this pictogram, usually have strong Saturnian values. In any case, the person will be cautious and exacting, never overlooking details.

If you observe the lower part of the pictogram, you will discern the shape of a sickle. This is the grim reaper's sickle. Saturn (*Cronus* in Greek) stands for time (*chronus*), which destroys all the things which it has created – just as Saturn in Greek mythology used to devour his own children.

In alchemical texts, the pictogram also stands for lead, the metal of Saturn.

2.16 Uranus

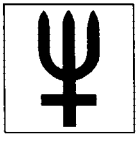


Mercury has one circle, one cross, and one crescent. The Uranus pictogram is made of one circle, one cross and *two* crescents. As we will see, Uranus is a super-Mercury, presenting many similar qualities but on a higher mode.

You will easily recognise the letter H in this pictogram, in relation to the fact that the discoverer of Uranus was named Herschel.

The overall shape of the pictogram is that of an antenna, which goes well with the multiple symbolic associations of this planet with waves, electricity, electronics, and modern technology in general. Uranus, which means 'sky' in Greek, is also the planet of aviation and flying, and of space technology.

2.17 Neptune



Whether one chooses to see two crescents or just one vessel in this pictogram, the symbolic import is one of extreme sensitivity. Neptune is the planet of flows of inspiration and mysticism.

The analogy with the trident of Poseidon/Neptune, god of the ocean, makes the pictogram easy to memorise.

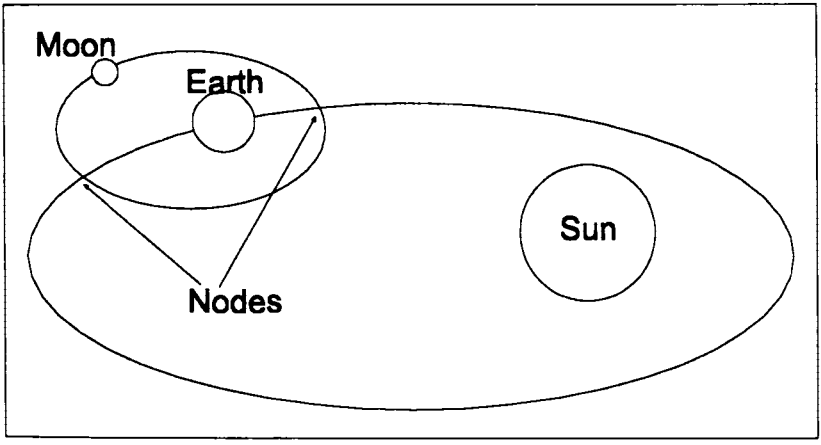
The pictogram also resembles the Greek letter Ψ (*psy*), which stands for the soul (as in psychology, or psychic). Neptune is the most psychic of all the planets.

2.18 Pluto

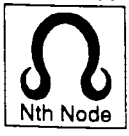
Pluto shows a little circle (Spirit) mysteriously floating, half in, half out of a vessel. This grail symbolism fits the planet of death and resurrection, and of the alchemical transformation of matter.

2.19 The north and south nodes of the Moon

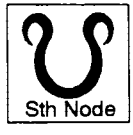
Even though they are not counted among the planets, the north and south nodes of the Moon are always drawn on astrological charts, and play a role of great importance in their interpretation.
Astronomically, the nodes are the intersection of the orbit of the Moon with the ecliptic. The ecliptic is the apparent path of the Sun on the celestial sphere, which is identical to the path of the Earth around the Sun.



Eclipses take place only when the Sun and the Moon are close to the nodes during a Full Moon or a New Moon. Symbolically, an eclipse corresponds to a disconnection from the light of the Spirit, and so the nodes have often been associated with sinister astrological features and correspondences.



The North Node is also called the 'head of the dragon', while the South Node is called the 'tail of the dragon'. In an astrological chart, they stand perfectly opposed, with exactly 180 degrees between them. As such, they are to be interpreted as an axis – the axis of destiny. The North Node stands for the destiny ahead of you, your future, where you are heading to. The South Node stands for your past, the qualities that you have brought with you in this incarnation, and also your karma (hence the fact



that ancient astrologers did not regard it as a very positive factor in a chart).

> Ancient astrologers, whether Chinese, Hindu or European, tended to be very black and white, and ascribed a fixed significance to each of the planets. In a chart, there were the goodies, starting with Jupiter, and the baddies, in particular Saturn and the nodes. Modern astrologers have developed a more fluid vision, in which each planet has positive and negative qualities. This naturally leads to concepts of self-transformation, refining and transmuting the values of each planet.

The shape of the North Node pictogram can be related to a head, while that of the South Node is more akin to a tail. It is easy to picture a dragon or a snake in each of them. Mythologically and symbolically, the difference between dragons and serpents is often blurry.

3 – The Sun ☉

3.1 Astronomical facts – seeds for symbolism

➢ The Sun is 149,600,000 kilometres from the Earth.

At 110 kilometres per hour – a common highway speed limit – it would take 155 years to reach the Sun.

➢ Light takes 8 minutes to reach the Earth from the Sun.

Thus if the Sun were to suddenly stop emitting light, we would know it only 8 minutes later. In comparison, it takes the sunlight some five and a half hours to reach Pluto, and more than 4 years to reach the closest of the stars. Moonlight takes less than 2 seconds to reach the Earth. (The speed of light is slightly less than 300,000 kilometres per second.)

➢ The Sun is huge – its diameter is about 1.4 million kilometres.

This is more than three times the distance between the Earth and the Moon! In other words, if the centres of the Sun and of the Earth were superimposed, the Sun's periphery would be more than three times as far as the Moon's.

One often thinks of Jupiter as the biggest object in the solar system. Yet the Sun's diameter is ten times that of Jupiter, and thus its volume is 116 times the volume of Jupiter. More than 99% of the mass of the solar system is in the Sun!

At the same time, let us remain relative. Compared to many other stars our Sun is tiny.

➢ The Sun's temperature is nearly 6000°C at the surface, and more than 15,000,000°C in the centre. Consequently there are neither solids nor liquids on the Sun, only gases.

➢ Present scientific theories consider that the Sun and the Earth, together with the rest of the solar system, were born about 4.6 billion years ago. The birth of the universe (the big bang) is presently estimated to have taken place 15 billion years ago.

3.2 From physical facts to symbolism

The Sun is the biggest, hottest, most shining and most beautiful object in the solar system – hence the symbolic association of leadership and 'number one'.

3.3 Planetary archetype

✧ The centre/core (the point of the pictogram)

The Sun stands for all that is central and essential – the heart of things, both metaphorically and physically.

✧ Giver of Life, giver of Light

As we saw when discussing its pictogram, the Sun not only stands for the centre around which the whole creation revolves, but also the point from which the creation has emerged. The Sun is the giver of Life. It is the principle without which nothing could exist, and without which nothing could survive. The creation came out of it, and is permanently organised and nurtured by its Spirit.

✧ Totality (the pictogram's circle)

The Sun principle is not just the centre which upholds the mandala of creation – it *is* the creation! Symbolically, the Moon and all the planets are but reflections of the Sun, each specialised in particular functions. (Even physically, planets are visible only because they reflect the light of the Sun.) Nothing is found in the planets which is not in the Sun.

✧ The Divine *logos*

The Sun has been related to divinity by virtually all civilisations of the Earth. Think of *Ra*, the solar God of Egypt, for example, or of *Surya*, deity of the Sun in the Hindu tradition. The Christian tradition, with its strong emphasis on monotheism, sees in the Sun not *a* god, but the light of God Himself. Thus Dante, in the *Divine Comedy*, speaks of the Sun as:

> *di quello specchio, che su e giu del suo lume conduce,*
> "that bright mirror, which reflects the light of God".[1]

According to Paracelsus, the source of the light of the Sun is none other than God Himself, who not only rules the Sun, but also burns and shines in it.[2] Johannes Kepler considered that the Sun, because of its power and dignity, was suited to be "the home of God Himself".[3] One can therefore compare, if not equate, the archetype of the Sun with the *logos* (Word), the creative principle described in the first verses of the Gospel of John:

> In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. Through Him all things came to be, and not one thing had its

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[1] *Purgatorio* 4.62-63, translated by Vernon, William W., in *Readings on the Purgatorio of Dante*, MacMillan, London, 1889, Vol. 1, p. 85.

[2] Paracelsus, *Concerning the Spirits of the Planets.*

[3] Burtt, E. A., *The Metaphysical Foundation of Modern Physical Science*, Kegan and Paul, London, 1932, p. 48.

being without Him. In Him was Life, and the Life was the Light of men. And the Light shines in the darkness, and the darkness could not overpower it.

✧ The king or emperor

In Chinese, the ideogram for king is made of three horizontal lines linked by a vertical one. In the Chinese traditional model of the world, the three horizontal lines stand for the three worlds of which the creation is comprised. At the top is the sky or heaven, the world of the gods, who are the creators. At the bottom is the Earth, realm of matter. The middle line stands for the human plane, because the function of human beings is to mediate between heaven and Earth, between Spirit and matter. The king, or emperor, by the linking of those three horizontal lines, is the one who allows this mediation to take place. He is therefore the one who connects Earth to heaven. Through him, if he performs his cosmic function, the order of heaven can radiate, illumine and organize the Earth. More than what the king does, it is who he *is* that matters. The essence of his function is of a supernatural nature. Only if he can incarnate the solar principle of divine rulership will the country be prosperous. Otherwise, even if he is a wise and skilful administrator, his nation will end up in chaos – there will be heavy disturbances in the climate, natural disasters, and epidemics.

A similar principle can be seen in the legend of Arthur. Before the coming of Arthur, the whole country is in a state of utter devastation. Wars, poverty and diseases are everywhere. As soon as Arthur becomes king, everything naturally gets organised around him. Just by his presence, order is restored.

In terms of astrological archetypes, this corresponds to the **organising power of the Sun**. The same archetype can be observed at many levels; thus in a cell, the nucleus plays a similar central role of government around which everything is organised.

Keeping these principles in mind, the meaning of several symbolic associations will become clear. Thus, among the signs of the zodiac, how could the Sun not be related to the sign of Leo, the lion, also called the king of the beasts? The symbol of kingly rulership has traditionally been a sceptre – usually a golden one. The word sceptre comes from the Greek *skepto*, 'to lean on'; thus an ideal kingdom rests on the divine authority and organising power of the king.

3.4 Qualities and psychological features

✦Dignity, noble nature, sense of honour.

✦Self-respect, self-esteem, self-confidence, self-trust.

✦Sense of purpose. Ambition. Determination.
✦Authority, leadership skills, organisation skills.
✦Direct, sincere, truthful.
✦Magnanimous.
✦Hope. Aspiration.
✦Joy – especially the causeless joy which comes from closeness with the Spirit or Higher Self.
✦Unconditional love.

3.5 Negatives qualities and pitfalls related to the Sun

"I *am* the state."

Louis XIV, King of France

✦High opinion of oneself. Pride.
✦Selfishness.
✦Arrogance.
✦Over-preoccupied with being number 1.
✦Dictatorial, despotic tendencies. Wants to control everything.
✦Easily fired into anger.
✦Highly 'personal'. Can easily get caught in personal issues with other people.

3.6 The 'syndrome' of an emptiness of Sun energy

The psychological features we have enumerated so far all have to do with a 'fullness' of Sun energy – either for good or bad. In the case of a deficiency of Sun energy, on the other hand, individuals will present completely different characteristics. Let us list the most important ones.
✦Unsure of themselves.
✦Lots of self doubt.
✦Whatever they do, feel that they have done wrong.
✦Easily down or depressed.
✦Always have the impression that they are disturbing others. Often say things like "Excuse me", "I hope I am not intruding", "I hope I am not disturbing you". And because they actively play this role, they often end up being difficult to bear – not because they are aggressive or heavy, but rather because they are draining.
✦Appear humble, but it is a 'forced' humility based on self-denigration rather than on the recognition of one's true place in the universe.
When you meet someone with such behaviour and attitudes, you can be nearly sure that the Sun energy is not shining inside them.

A Hindu astrologer would be likely to advise such people to wear a ruby, in order to stimulate their Sun planetary force.

If you want to become a knower of the art, tune into the energy of people who present this 'syndrome' and compare it with the feeling that exudes from people who have a high degree of panache and arrogance. If you can develop this sense for planetary forces in people's energy, you will get very sharp insights into people's psychology and nature as soon as you meet them.

3.7 Symbols associated with the Sun

✦I Ching hexagram no. 1, 'The Creator'

Made of twice the trigram of heaven, the first hexagram of the I Ching expresses the creative power of the Divine. The symbolism, full of flying dragons, depicts a noble man who makes himself strong and indefatigable.

✦I Ching hexagram no. 55

Made of the trigram of light under that of thunder, this hexagram is entitled 'Abundance' or 'Fullness', and incorporates judgements such as "Do not be sad; be like the midday Sun", or "The king achieves abundance".

This symbol is to be related to the Greek word *pleroma*, 'fullness', which stands for the divine Solar Logos.

✦The Golden Egg

In the cosmogony presented by Sanskrit texts, *hiraṇya-garbha* is the golden egg, or golden embryo, out of which the creation emerged – a theory which presents clear similarities with the big bang of modern physics. *Hiraṇya-garbha* refers to a state of fullness and hyper-concentrated energies, which first contains all the worlds as seeds and then releases them into existence.

If one understands the solar symbolism of gold, one immediately sees that this egg could never have been of lead, silver, or copper. Being related to the solar principle of creation, it *had* to be golden.

In ISIS regression, when people reexperience the fertilised ovum out of which their body was issued, it is not rare for them to perceive a gorgeous sphere of golden light, which is symbolically linked to *hiraṇya-garbha*. Another level of manifestation of the same archetype is found in pregnant women. The aura of a pregnant woman is filled with rich golden light, because being a mother means incarnating the principle of universal creation on an individual level. In anthroposophical medicine, as we will see, the main homoeopathic remedy to be given if the pregnant woman is depressed, or not fully in touch with the creative light of the Sun, is gold, Aurum Metallicum – which I have administered in a number of such cases with excellent results. One of the beauties of this work on symbolism is that it links

cosmic and individual levels in a way that not only speaks to the soul, but also offers many practical applications in fields such as therapy or agriculture.

3.8 The question of the colour correspondences of the planets

Before discussing which colour may be associated with the Sun, a few words of caution are needed. Many astrological books offer lists of correspondences between planets and colours. Because there are seven planets, and seven traditional colours in the rainbow, the association is tempting of course. The problem is that various treatises wildly disagree with each other as to which colour should be related to each planet.

The reason is that, whatever some people may say, there is in reality no fundamental connection, nothing archetypal linking each of the planets to one single colour. An exception could be made here for Mars, intrinsically related to red, the conspicuous colour of the planet Mars in the sky. But even so, some systems attribute the colour red to the Sun, and not to Mars!

Because the approach of this work is to try to identify the logic and reasons behind things rather than present them as conclusive facts, it would be absurd to fix one and only one colour to a particular planet, as in a correspondence table.

This being said, which colours go well with the Sun, and why? Yellow brings a warmth and an enthusiasm which fit the solar symbolism. Moreover it is the closest in appearance to the Sun's colour. As a correspondence of the Sun, white also makes a lot of sense because it is a combination of all the colours of the spectrum, just as the Sun combines the totality of all that is manifested by the planets. Gold is also a logical correspondence, since the metal gold is the physical manifestation of the Sun planetary force. Knowing the fire symbolism attached to the Sun, one can also understand why some people have related warm colours such as red and orange to it.

3.9 Sun and Christ consciousness

> The True Sun is Christ.
>
> St. Patrick of Ireland, *Confessio*

> Then shall the righteous shine forth as the Sun in the kingdom of the Father.
>
> Matthew 13:43

> Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father but by me.
>
> John 14:6

The Christian tradition is teeming with references to the solar symbolism of Christ. Thus it considered the Old Testament's reference to the 'Sun of righteousness' (Malachi 4:2) as a direct allusion to Christ's coming. Christ's message was one of heart opening and love – central values of the Sun. More esoteric streams identified Christ with the Solar Logos, and in Chapter 24, 'Sun, Gold and Transformed Bodies', we will come back to associations between Sun, Ego and Christ consciousness.

3.10 Sun-type sentences

"For me..." "Personally..." "As far as I am concerned..." "I know I'm right." "I can do it myself!" "Who do you think you are speaking to?" "It's my way or not at all." "Me! Driving a second-hand station wagon?" "Trust!"

4 – The Moon ☽

4.1 Astronomical facts – seeds for symbolism

➢ The mean distance between the Earth and the Moon is 384,000 kilometres. This is remarkably close – 400 to 500 times closer than the Sun. It happens only exceptionally that a planet or a comet passes as close as 100 times this distance.

The distance of 384,000 kilometres is what a normal driver has covered after exhausting 2 to 4 cars.

If you were to drive 110 kilometres per hour non-stop, it would only take you 145 days to cover this distance, compared to 155 years to reach the Sun. As early as 1969, however, Apollo 10 was launched from the Earth on the 18th of May, and started orbiting around the Moon on the 20th! (At that time, it often took more than 2 days to go from Madras to Delhi by train.)

➢ The Moon's diameter is 3476 kilometres (Earth: 13,000 km, Sun: 1.4 million kilometres). If the Earth was the size of a basketball, the Moon would be a tennis ball.

Despite these great disparities in size, a striking and symbolically significant 'coincidence' is that the Sun and the Moon have the same angular size when seen from the Earth. In other words, the Sun is huge and the Moon is minuscule, but from the Earth they appear to be the same size. This is one of the elements which has inspired several ancient cultures to see a polarity and a balance between the forces of the Sun and the Moon. More on this topic can be found in the section 'The Sun-Moon dialectic'.

➢ Seen from the Earth, the Moon is the most changing of all celestial bodies. Its apparent movement is the fastest – up to 15 times faster than the Sun – so that each night, you find it at a markedly different position in the sky. Its aspect too, dramatically varies from one day to another, in relation to the phases of the Moon. Hence the symbolism of constant changes and

whimsical irregularities, which are part of the important astrological features of the Moon.[1]

Thus when Romeo swears his love by the Moon, Juliet answers:

"O! swear not by the Moon, the inconstant Moon!"
Shakespeare, *Romeo and Juliet*, 2.2

➢ A day of the Moon is about 50 minutes longer than a day on Earth, which is why the ebb and flow of tides occurs about 50 minutes later every day.

The connection between Moon and tides is a natural reason to associate Moon and water.

➢ The Moon has no atmosphere, which explains its many craters.

If the Earth did not have an atmosphere to stop meteorites, its surface would look the same as the Moon's.

➢ The Moon has a very weak magnetic field – only 1/10,000th that of the Earth. Its gravity is one sixth that of the Earth.

4.2 Planetary archetype

✧ Reception and reflection

The Moon receives the light of the Sun and reflects it. As such, it is the most conspicuous mirror human beings can contemplate.

This is not to be taken only physically. When tuning into the Moon, a 'reflective space' can easily be created inside you in which you can get in touch with deep values and trends inside your psyche. This is something modern people have forgotten. If they need to dive into themselves, they immediately rush to a psychotherapist. In the art of psychotherapy, however, an essential element is 'mirroring', that is, allowing clients to become aware of what is inside their psyche, just as you can discover things about yourself by looking into a mirror. Ancient people instinctively knew how to sit under the Moon and let it mirror their soul in a contemplative mood. This could be turned into simple adages – "to get in touch with your psyche, get in touch with the Moon" (not only in the sky, but also 'your Moon', that is, the Moon values inside yourself). Or, "Out of touch with the Moon, out of touch with your psyche".

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[1] The Moon's movement is full of irregularities, which makes the calculation of its accurate position difficult and lengthy. Thus, to reach a precision of one second of arc, one needs at least two or three pages of formulae. In ***Canopus***, the algorithms to calculate the Moon's position occupy nearly ten times more space than those for Venus or Mercury.

✧ Multiplication and reproduction

In terms of symbolic associations, only a small step is needed to go from reflection to multiplication.

For a first hand experience of the Moon archetype, stand between two mirrors and look at the infinite reflections of yourself. This can easily be achieved by using the triple mirror of a bathroom cupboard. Open the two side doors of the cupboard, and there you are in Moon infinity! You probably played with such things as a child, but if you do it again now with spiritual awareness, you may be surprised at the depth of the experience.

A string of associations immediately follows this principle of infinite multiplication, starting with **fertility**. Think of Nature, which can take one seed (a creative impulse from the Sun) and spread the plant over an entire countryside. Think of **sexual reproduction**, by which species proliferate. The more the Moon power is unleashed and unchecked, the more proliferation – which immediately suggests that creatures such as rabbits or cockroaches must have a particular affinity with the Moon forces.

✧ Chaos

In alchemy, a number of operations start with putrefaction, that is, letting substances rot. Why is it so? Because putrefaction means turning substances into chaos. According to ancient Greek views which served as a doctrinal basis for alchemy, the world emerged out of a primordial chaos, also called *hyle* or *prima materia*, and identical to the *tohu-bohu* of the Genesis creation myth.

> And the earth was without form, and void; and the darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
>
> Genesis 1:2

Clearly, these waters or primordial chaos must have been more than just a disorganised substance. If the entire creation came out of them, then one can expect that a fantastic dynamism and life potential was contained in them. When making substances putrefy, the purpose of the alchemists is to approach the conditions of the primordial chaos, and thus tap from its unlimited vitality.

How do the Sun and Moon archetypes fit into this? For the universe to emerge out of the primordial chaos, there has to be the cooperation of two principles. A creative spark comes from the Divine Creator, and is received by the primordial chaos. Like a mirror, the primordial chaos reflects the idea of God, and this reflection becomes the creation. The infinitely plastic substance of the primordial chaos is shaped into the subtle and physical worlds.

Sun principle	Moon principle
☉ God the Father	☽ God the Mother
☉ Cosmic Fire	☽ Cosmic Waters
☉ creative intelligence	☽ *prima materia*, primordial chaos
☉ Solar Logos, Christ	☽ Virgin Mary
☉ *Hokhmah*	☽ *Binah*
☉ *Iśvara*	☽ *prakṛti*
☉ archetypal level	☽ manifested world
☉ production	☽ reproduction

Alchemists consider Nature to be a great teacher, and many of the principles of their art aim at reproducing – at a faster pace – evolutionary processes which take place in Nature. Chaos is found everywhere in Nature, in the form of compost. There you can understand why alchemists have always had a fascination for compost. Instead of seeing only the distasteful appearance, they recognise the noble principle of the primordial chaos at play in the heap. The rotting of compost is the foundation for the fertility of the land. The more rotting, the more vegetable growth – out of which all the beauties of Nature come.

The principle of fertile chaos is central to the Moon symbolism, and manifests at various levels. Thus when the stomach starts the digestion process by breaking down foodstuff, it is a Moon/chaos principle which is operating.[1] But the chaos can manifest psychologically too, as can be observed in people's behaviour and *modus operandi*.

Take something very simple – people's kitchens. By taking a good look at someone's kitchen, you can immediately know what planetary forces are strong in them, and in particular, judge the balance between Moon and Saturn. The kitchen of someone with a big Moon may be a complete mess, but it is full of interesting things to eat. If Saturn predominates, then the kitchen is very neat and tidy but, apart from special circumstances, there is not much to eat.

✧ Nutrition and the Mother principle

The Moon is the power which makes things grow. It not only reflects and multiplies, it also nurtures. This applies in several ways. People with a

[1] If you gather food scraps, seal them in a bucket, and reopen it two months later, what you will see and smell will very much resemble vomit. Hence the term 'digestion' used in alchemy for processes which take place in Nature, and not only in the stomach.

strong Moon energy usually enjoy feeding you. This goes much further than just cooking and serving you food. They know how to create a space in which you feel psychologically fed, that is, acknowledged and taken care of. When such a space is secured around children, it generates a deep feeling of safety in them, which is a foundation for them to develop harmoniously. Hence the Hindu saying 'a mother is worth a hundred gurus'. When children, especially in their very young years, have not received this deep nurturing, then later on as adults, they may well need to undergo considerable psychological and spiritual work to repair the damage.
On a cosmic level, the Universal Mother principle presents many similarities with the nurturing side of the Moon. Contacting the Mother principle is an experience in which you feel enveloped and totally protected, nurtured and taken care of. At least subjectively, the universe stops being a hostile environment in which you have to fight for your survival. There is a stable place for you in this world, in which you can grow and enjoy in a child-like fashion.

4.3 Qualities and psychological features related to the Moon

✦Fertile imagination. Right-hemisphered.[1]
✦Receptivity. Opening.
✦Plastic mind. Adaptable, malleable, changing.
✦Intense dream life. On a higher mode, can be very psychic.
✦Motherly. Giving. Knows how to nurture and serve others. Affectionate. Cuddly.
✦Good with children.
✦Good at cooking.
✦Loves animals. When watching westerns, is more interested in the fate of the horse than that of the cowboy.

4.4 Negative qualities and pitfalls

✦Messy. Disorganised, or even 'active disorganising power', spreading chaos all around – just as the Sun has a natural tendency to get things organised around itself. Inefficient. Incoherent.
✦Always late, unable to be on time for an appointment.
✦Too easily influenced by their environment and the people around them.

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[1] If you are familiar with the Hindu system of *nāḍīs*, you may want to ponder on the connection between the right hemisphere and *iḍā-nāḍī* as one of the most central features of the Moon symbolism. More on this topic in section 17.5, 'The esoteric meaning of the caduceus'.

✦Dreamy. Tendency to be vague and absent minded, 'moony'. Better at dreaming or chatting about things than at manifesting them.
✦Too changeable, lacks fixity. Often changes the subject in a conversation. Has difficulty following a thread with consistency.
✦Highly talkative. Talks like a leakage. Can stay hours on the phone. The tendency to repeat always the same thing, as in the multiplication function of the Moon, is very characteristic.
✦Not good at keeping secrets (the opposite of Saturn, who can remain mute as a tomb).
✦Indolence, laziness. Likes to stay in bed late and, more generally, prefers to stay in cocoon-type protected environments rather than facing the world – as a subconscious nostalgia for the foetal stage (prepersonal tendencies). Inertia.
✦Coward, 'chicken', wimp.
✦Fragile and vulnerable. Poor fighter. Terrified by any form of violence.
✦Easily bursts into tears.
✦Not very strong physically. Low physical resistance and vitality.
✦Sweet tooth. Indulgence in food and sensuality.

> mild moony lustre in soft sensual delusions...
>
> W. Blake, *Milton*, 1.2

✦The Moon is good at taking care of children and would hate to abandon them – but once they grow up she may not be good at letting go of them. Can make an impossible mother, over-protective, always afraid of something happening to her children, smothering them and making life impossible for them.

4.5 The great lessons of the Moon

✧The ability to receive
✧The power to serve
✧ Surrender to the Divine – life as a service to the Divinity

On a higher mode, the Moon qualities take a cosmic dimension. The plastic, imaginative nature of the Moon can become fantastically psychic. The capacity to serve is turned toward the Divine with devotion, as in the Virgin Mary – symbolically associated by the alchemists with the *prima materia*, the virgin substance out of which everything arose. The receptivity and surrender create an opening through which higher spiritual beings can pour a flow of divine gifts. Whether a man or a woman, the person is able to reach the highly yin state in which a union with the Divine takes place, as in the mystical-chemical wedding of the western tradition.

4.6 Colours

The colours most often associated with the Moon are white, in relation to the shining whiteness of this celestial body, and silver (silver being the metal associated with the Moon).

4.7 Moon and soma

In the Hindu tradition *soma* is the nectar of immortality, and thus is often also called *amṛta*, meaning 'non-death'. It is the beverage which bestows immortality on the gods, together with supernatural strength and powers that allow them to overcome dark forces. The gods jealously keep the *soma* from human beings and various other mortal beings, so as to retain their supremacy. However, through their extraordinary powers, the *ṛṣis* (enlightened seer-sages) can also have access to *soma* at times. The ninth book of the *Ṛg-Veda* is entirely devoted to the *ṛṣis'* experiences with *soma* and is full of stories of intoxication. By drinking the precious fluid, the *ṛṣis* enter high powered states of consciousness in which they can not only overcome all obstacles in their *sādhana* (spiritual practice), but also receive endless flows of poetic inspiration, cure all diseases, rejuvenate their body, and slay the most ferocious dark forces. Moreover, *soma* is *the* intoxicating beverage par excellence. The poetic Sanskrit descriptions lead us to understand that, under its influence the venerable seer-sages not only feel on top of the world (literally), but also have hilarious times and roll on the floor laughing.

The lunar symbolism of *soma* is clear, starting with the fact that in Sanskrit, *soma* means 'Moon'. *Soma* is a cool liquid – the archetypal fluid. It originated from the churning of the ocean of milk, the primordial ocean which parallels in many ways the primordial chaos of the Greeks. If *Śiva* is depicted with a Moon crescent in his hair, it is to symbolise that, as prince of the ascetics, he is constantly drinking *soma* and divinely intoxicated with it. In Ayurvedic medicine, all plants on Earth are said to have originated from drops of *soma*, which explains their healing properties.

In terms of planetary forces, *soma* represents the primordial vitality associated with the Moon principle, not unlike the healing properties which the alchemists sought to extract out of the *prima materia.*

4.8 Moon and Mary

In Christianity, both exoteric and esoteric, the Virgin Mary is to the Moon what Christ is to the Sun. The watery symbolism of Mary is explicit enough – just as the letter m, in the Kabbalah, is the seed letter of the water element, so the word *maria*, in Latin, means 'seas'. Just as the Moon is the archetypal mother, so Mary was 'mother of God', blessed among women

for carrying the divine child and thus bringing forth the mystery of divine incarnation. Just as the *prima materia* is fertilised by impulses descending from the Sun's creative intelligence, so Mary received her seed from the Solar creative *logos* through the Holy Spirit. Just as the *prima materia* is eternally pure, so Mary was called a virgin. In alchemical literature, the Virgin Mary is often used as a metaphoric way of expressing the *prima materia*.

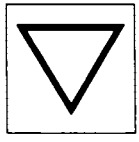
In the Christian faith, the Virgin Mary often played the role of Universal Mother, or God the Mother, being invoked for protection, comfort and healing. The veneration of the Black Virgins, for whom many chapels were built on powerful energy lines in Europe and thus had famous healing properties, were in many cases the continuation of cults of the Universal Mother which existed before the Christian religion. The tradition of healing associated with these Black Virgins is to be put in parallel with the healing and rejuvenating power of *soma*. Even though coming from different traditional contexts and expressed in different forms, both are symbolically the expression of the primordial life force of the Moon principle.

4.9 What is a dialectic?

I will take advantage of this chapter to introduce a concept that will prove quite useful in various aspects of the Clairvision work of inner alchemy – the concept of dialectic. However, I must immediately make clear that my use of this word is more akin to the yin-yang model of ancient Chinese thought than to the way Hegel and Marx have developed Plato's theories.

In the meaning I will use, **a dialectic studies two principles which are both opposed and complementary in many ways.** From this perspective, the yin-yang model of ancient Chinese philosophy can certainly be regarded as the 'mother of all dialectics'. That which is yang is active, clear, light, and situated above, while that which is yin is passive, dark, heavy and situated below, and so on with an endless list of adjectives and qualities.

Let us take another example of dialectic: the fire and water elements. For a dialectic to be established, the first requirement is that the two objects be comparable. If we were to take fire and apple pies, for instance, we would not encounter many meaningful points of comparison. We could always make certain associations; but when taking properties of the fire element, nothing would strike us in apple pies that could be seen as complementary and opposed in function. On the other hand, when ancient philosophers (east and west) pondered



upon the relationship between the fire and water elements, a number of symbolically significant points of comparison would come to their mind. A flame moves upward, while water naturally runs downward. A flame is hot, while water is commonly used to cool down. Fire and heat dry substances up, water brings humidity, and so on. A list of such comparisons can be established, and there arises the intuitive perception that something essential in the fire element is diametrically opposite to something essential in the water element. In this realisation, the intuitive intellect finds *meaning*. A pattern emerges which reveals deeper aspects and symbolic implications for each of the elements.

Again, none of this would be possible if there were no kinship between the two principles. Suppose we were trying to compare the fire element with bulldozers. We could see certain associations in the fact that the bulldozer is moved by a combustion engine, or that intense heat was required to produce a number of its parts. However, nothing essential in 'bulldozer-ness' would strike us as being just the opposite of some fundamental characteristic of the fire principle.

Clearly, there is a subjective element in a dialectic – the aspect of meaning. A primitive computer such as those of the 20th century would not necessarily understand why we find more significance in comparing fire and water than fire and bulldozers (although computers in the future will become much smarter of course). Yet, if you are versed in symbolic thinking, discovering a dialectic between two principles often brings important realisations as to the fundamental nature of the principles involved. More than just allowing you to group facts, it introduces understanding, in the deepest meaning of the word. In terms that would have sounded familiar to Plato, it allows the higher part of your intellect to connect with the archetypal reality behind the appearance of manifestation.

Because the language of astrology is highly symbolic, students of the art should definitely be searching for dialectics. Simply put, this means finding which pairs of planets go together well, and why. This will lead us to analyse the dialectics between Sun and Moon, Venus and Mars, Sun and Saturn, Moon and Saturn, Jupiter and Mercury, Jupiter and Saturn.

4.10 The Sun-Moon dialectic

Why are the Sun and the Moon highly 'dialecticable'? The symbolic kinship between the two is clear: amongst all the objects in the sky, they clearly stand out as the brightest. Thus, in astrology, the Sun and the Moon are called the '**luminaries**'. As mentioned before, due to a striking coincidence they appear to be roughly the same size when seen from the Earth, despite the great disparity in their actual size and distance. They each fol-

low a highly regular cyclical pattern – the year and its seasons for the Sun, and the lunar cycle with its phases for the Moon. Even though this may not be obvious to present westerners, it should also be remembered that when ancient people turned their consciousness toward the Sun or the Moon, they would receive soul forces of a significant magnitude, subjective impressions that conveyed meanings and fed deep aspects of the human nature.

As we just saw, for a dialectic to be established between two principles, two conditions are required: kinship, and complementarity, that is, a number of properties which appear to have their opposites in the other member. The Sun-Moon pair certainly offers a long list of such diametrically opposed symbolic associations.

✧Thus the Sun is associated with light and the day, which starts at sunrise and finishes at sunset, while the Moon is better seen in the darkness of the night.

✧The Sun is the bringer of heat, while the light of the Moon is whitish like ice and snow.

✧The Sun projects its light, which clearly suggests some active and yang connotations, while the Moon reflects the light of the Sun, making it a passive and yin principle. It should be clear, however, that the yin-yang dialectic is not to be found only in this particular characteristic but throughout the Sun-Moon comparison. The table below lists such opposite pairs of characteristics.

Sun	**Moon**
☉ production of the light	☽ reflection of the light, reproduction
☉ the creative idea of God	☽ *prima materia*, primordial chaos
☉ organising power	☽ nurturing power
☉ fire	☽ water
☉ hot	☽ cool
☉ day	☽ night
☉ yang	☽ yin
☉ male side of the personality	☽ female side of the personality
☉ father (individual and universal)	☽ mother (individual and universal)
☉ the conspicuous/outer world	☽ the hidden/inner world
☉ solar spirituality	☽ lunar spirituality
☉ Christ inside	☽ occult paths
☉ Spirit	☽ astral
☉ *piṅgalā nāḍī*	☽ *iḍā nāḍī*

☉ right side of the body	☽ left side of the body
☉ reality	☽ dream
☉ the conscious	☽ the unconscious
☉ the objective world	☽ subjective reality
☉ the heart	☽ the uterus
☉ I Ching hexagram no. 1	☽ I Ching hexagram no. 2
☉ individuality	☽ crowds
☉ the ruler	☽ the people

In an astrological chart, the aspect between the Sun and the Moon expresses how the individual experiences the fundamental duality of life.

4.11 Symbols related to the Moon

✦The ocean. Just as modern science considers that life emerged out of the ocean, so the alchemical tradition, following ancient Greek philosophy, considered that the universe emerged out of a primordial chaos or *prima materia.*

✦I Ching hexagram 2, 'The receptive', is the most yin of all I Ching hexagrams. Its judgement depicts surrender (in the higher, spiritual meaning of the word) and gift of oneself.

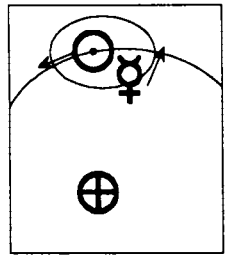
✦I Ching hexagram 5, of which the title is not only 'Waiting', but also 'Nutrition'.

4.12 Moon-type sentences

🔔 Any sentence repeated more than three times. 🔔 "I can't find it." 🔔 "I've lost my..." 🔔 Que sera, sera. 🔔 "Don't go!" 🔔 "I need you..." 🔔 "Mummy!" 🔔 "The poor little thing!" 🔔 "It's so sad." 🔔 "Tell me everything!" 🔔 "Do you want to know a secret?" 🔔 "There's plenty of room for everyone." 🔔 "Let me cook you a good meal."

5 – Mercury ☿

5.1 Astronomical facts – seeds for symbolism



➢ Seen from the Earth, Mercury is never further than 27°45' from the Sun. Consequently, it is visible to the naked eye only shortly before sunrise, or shortly after sunset.

This is due to the fact that Mercury is closer to the Sun than the Earth. If you play with the diagram on the right and visualise the apparent path of the Sun around the Earth, you can easily figure out why Mercury, as seen from the Earth, never goes very far from the Sun. Thus there can never be a Sun-Mercury square (which would require 90° between the two objects), trine (120°), nor opposition (180°). The only possible major aspect is the conjunction (0°). This is symbolically significant and suggests a close association between the spiritual forces of Mercury and of the Sun.

➢ Mercury revolves around the Sun in 88 days.

➢ Mercury rotates on its axis in 58.6 days.

Thus 1 'Mercury day' lasts 58.6 Earth days, but a 'Mercury year' only lasts 88 Earth days.

➢ A meaningful fact about Mercury is that its spinning revolution is perfectly synchronised with its revolution around the Sun, in a 3/2 ratio. In other words, there are exactly 3 Mercury days to every 2 Mercury years. This introduces the importance of rhythms as far as Mercury's symbolism is concerned. The fact that Mercury is not only the closest to the Sun, but also perfectly synchronised with it, reinforces the concept of a close working relationship with the Sun's spiritual energy.

➢ Mercury's diameter is 4878 km – quite comparable to the Moon's (3476 km).

➢ Having no atmosphere and being full of craters, Mercury looks very much like the Moon.

➢ Despite the fact that it is the closest planet to the Sun, it is not the hottest (which is Venus, due to its atmosphere).

➢ Like Venus, Mercury has no satellites.

➢ Mercury is mainly made of iron (the metal traditionally associated with Mars!) and nickel.
➢ Mercury's density is 5.44, the greatest of all planets except the Earth's, which is 5.5.

5.2 Mythological facts for meditation

✸ In Greek, Mercury is 'Hermes', a word which means 'messenger'. In Latin, the name *mercurius* comes from *merx, mercis*, 'merchandise'. These words immediately introduce the concepts of communication and trade which are so central to the symbolism attached to Mercury.
✸ Mercury is the son of Jupiter and Gaea, daughter of Atlas.
✸ He is the messenger of the gods, and particularly of Jupiter, and the patron of heralds. He acts as an ambassador and a negotiator, and is involved in all the businesses of heaven – especially secret dealings, and anything involving stratagem and cunning.
✸ He is also in charge of serving the ambrosia, beverage of immortality, to the gods.
✸ He is vigilant, alert, and busy all the time. One calls him 'the busiest of all men and gods'.
✸ A great traveller, he has wings not only on his feet, but also on his shoulders and on his shield. (A poetic expression such as 'swift-winged thought' fits Mercury's symbolism perfectly.)
✸ He presides over borderlines in general. Thus his statue, mounted on a four-cornered pillar, was used to indicate boundaries.
✸ He is the one that breaks the link between the body and the soul at the time of death, and that takes the soul out of the body. With his staff, the caduceus, he then conducts the souls to Hades. In other words, Mercury makes people cross the *borderline* between life and death.
✸ He is the lord of eloquence (and of liars).
✸ He is the patron of merchants, but also of thieves. When he was still a child, he managed to steal Neptune's trident, Mars' sword, Venus' belt and Apollo's arrows and cows! Around the same time, he invented the three-chord lyre which was to become one of Apollo's attributes.
The latter episode is well worth narrating, for it reveals a lot about the Mercury temperament. Apollo was not at all happy with the loss of his cows, and so he offered a reward to whoever would help find them. The satyrs, enticed by the reward, started searching. As they were travelling in Arcadia, they heard the most beautiful music. It was from Hermes' newly invented lyre. They learned from the nymph Cyllene, Hermes' nurse, that a charming child had invented this instrument. The satyrs asked: "What is it made of?" Cyllene unfortunately answered: "Cow-guts." "Mm..." said the

satyrs, "How did he get the cows?" Hermes was done! Apollo took him to court – the court of Jupiter, who was most embarrassed to see his new-born child charged with theft. He wanted Hermes to plead not guilty. Hermes, however, used a different tactic – negotiation. He had killed only two of the cows of Apollo's herd, and so he managed to talk Apollo into exchanging all the rest of the herd for the lyre. As soon as Apollo agreed, Hermes cut a few reeds and turned them into a pipe, which he managed to sell to Apollo as a flute. It cost Apollo his golden staff, plus a few techniques of divination. Jupiter was most impressed and immediately appointed Hermes as his herald. But he warned him that he would have to respect the laws of property and stop telling lies. Answered Hermes: "Promise, I won't lie. But I can't promise that I will always tell the entire truth either" – a very mercurial answer!

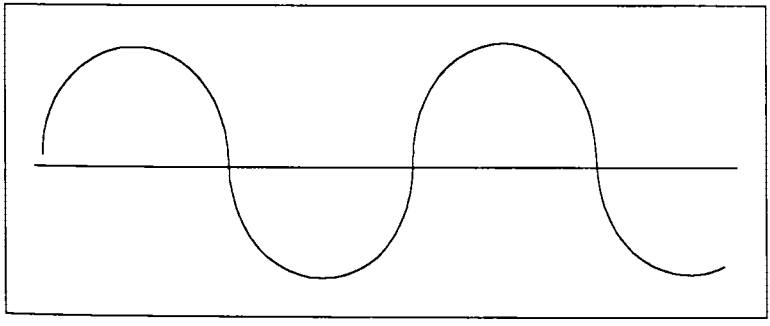
5.3 Mercury planetary archetype

✧ Connection and communication

Mercury is related to anything that establishes links between things or people: speech, writing, travelling, commerce, any medium for carrying news such as newspapers, radio, television, or electronic mail. Any interface or place of exchange can be seen as a manifestation of the Mercury principle.

✧ The planet of rhythm, polarities, and duality

Looking at Mercury's staff, you can easily observe that it looks very much like a graph with two sinusoidal waves.



Waves, as depicted on the diagram above, embody the most central characteristics of Mercury's symbolism. They represent a rhythm of alternating polarities, with regular crossings of the median borderline (just as Mercury takes the dead across the border between life and death).

In Chapter 17, 'Mercury in the Body', we will relate the caduceus to the two lateral circulations of energies of the Tantric tradition, *iḍā* and

piṅgalā nāḍī, which are depicted exactly like the caduceus, and are responsible for *the* essential rhythm of the body.

As far as duality is concerned, one can also notice that Mercury is the ruler of the sign of Gemini, the Twins, of which the pictogram is the number 2 in Roman numerals. Also, in classical astrology, the Sun, Mars, and Jupiter are regarded as male; the Moon, Venus, and Saturn, as female. Contrary to all other planets, Mercury is neither male nor female, but both, that is, hermaphrodite.

✧ All that is quick, fast moving, flexible, and changing

Mercury is changing like the wind, while the Moon is changing like water.

✧ The initiator into mysteries

Being the one who takes you across the threshold, Mercury is the initiator into mysteries, hence the name 'Hermetic science'. This is the highest level of the planet's symbolism – connection with super-reality hidden behind superficial appearances.

5.4 Qualities and psychological features related to Mercury

✦Quick.

✦Moving, changing, flexible, adaptable, mutable.

Changing and fast-moving – these are in reality properties of the air/wind element, with which Mercury is closely related.

✦Sense of humour.

✦Witty, cheeky, tricky, clever.

✦Adolescent. People with a strong Mercury tend to remain young in their mind, and also to look younger than their age.

5.5 Negative qualities and pitfalls

> My father named me Autolycus, who being, as I am, littered under Mercury, was likewise a snapper-up of unconsidered trifles.
>
> Shakespeare, *Winter's Tale* 4.2

✦Doubts. Difficulty finding one's truth, constantly taken by hesitation as to which way to go or which path to follow.

✦Indecision. Difficulty discerning between good and bad options, or making up one's mind.

✦Difficulty establishing a fixed framework of reference.

✦Sometimes Mercury can be 'too clever', juggling and turning around things instead of facing them fully.

5.6 Mercury and the mind

Mercury is often spoken of as the planet of the mind. What is behind this statement? Central to Mercury is the capacity to establish associations and connections, which is exactly what intelligence is about. Moreover, thinking processes, and in particular intelligence, require the air element – an intelligent mind is a mind that moves, and moves fast. Mercury is, among the planets, the main embodiment of the air element.

A typical Mercury mind is teeming with ideas. Whether these ideas make sense or not depends on the quality of the Saturn structure of the individual. The support of Uranus, Neptune and Pluto can also make a great difference by adding intuition, inspiration and fire respectively. Whether the Mercury mind will be able to turn its ideas into realisations very much depends on whether the Mercury force is supported by other planetary forces: Mars' drive, Jupiter's expansion, Saturn's rigour and structure and Sun's self-confidence.

> In Sanskrit, the word for Mercury is *Budha* (not to be confused with the *Buddha* who started the Buddhist religion). *Budha* comes from the same root as *buddhi*, an important Sanskrit word which corresponds to the Greek *nous* and is only imperfectly translated as 'intelligence'. More than just a high I.Q., the *buddhi* corresponds to a spiritual function through which one can connect with the archetypal nature of things.

5.7 The great lessons of Mercury

✧ Sense of relativity

Mercury's wisdom has the ability to see the two sides of a story, the black as well as the white, and to comprehend more than one point of view. This gives it the capacity to question things rather than remain fixed in dogmas. It also makes the mind flexible and adaptable, and capable of lateral thinking.

✧ Playfulness

One of Mercury's great powers is the capacity not to take oneself too seriously – a quality which rests on the perception of the relativity of human concerns.

5.8 Colours related to Mercury

Green is associated with Mercury, because it is the colour of emerald – a gem whose symbolism is intricately related to that of Mercury.

Some also attribute to Mercury multicoloured objects and colour mixtures of various kinds.

5.9 Mercury-type sentences

"Maybe..." "How about..." "That was yesterday, this is today!" "But on the other hand..." "Too late to agree with me, I've already changed my mind." "Possession is nine tenths of the law." "I wouldn't join any club that would have me as a member." Just about any quote of Woody Allen's would have its place here.

6 – Venus ♀

She is Venus when she smiles.

Ben Jonson, *Discourse with Cupid*

6.1 Astronomical facts – seeds for symbolism

➢ Distance to the Sun: 108 million kilometres (0.72 the Sun-Earth distance).

➢ Period to travel around the Sun (1 Venus year) = 225 Earth days.

Thus 1 Venus year lasts about two thirds of 1 Earth year.

➢ Period to turn around its axis (1 Venus day) = 243 Earth days.

There are less than 2 Venus days per Venus year! The same applies to Mercury. Clearly, Mercury and Venus would not be appropriate places for Earth people, who need to sleep every 24 hours.

➢ A peculiarity of Venus' movement is that its spinning takes place from east to west – the opposite of the Earth and the other planets. In other words, on Venus the Sun rises in the west and sets in the east.

➢ Venus is not only the neighbour of the Earth, but also remarkably similar to it in radius (95% of the Earth's), density (94% of the Earth's) and mass (82% of the Earth's). Venus has therefore often been called 'the sister of the Earth'.

➢ The temperature on Venus is 450°C – which makes it the hottest of all planets in the solar system.

➢ Venus has an imposing atmosphere, 100 times the mass of the Earth's atmosphere. 96% of it is carbon dioxide (and the rest of it is mainly nitrogen, together with a layer of clouds of sulphuric acid).

Just as the increase in carbon dioxide in the Earth's atmosphere creates global warming – the greenhouse effect – so Venus, with its atmosphere full of carbon dioxide, is the hottest of the planets.

Due to the high temperature of Venus' surface, fluid oceans as we know them are completely impossible – there can only be vapour.

➢ Venus has no detectable magnetic field.

In magnet therapy, copper (the metal of Venus) is used to neutralise the energetic effect of magnets.

➢ Venus has no satellites.

6.2 Mythology – the two Venus

The Greek name for Venus is Aphrodite (from which the English word aphrodisiac is derived). Let us begin this mythological tour with the view expressed by Pausanias at the beginning of Plato's *Symposium* – there is not one Aphrodite, but two!

The first one had no mother, and is the daughter of Uranus ('Sky-Heaven' in Greek). More precisely, after Cronus (Saturn) had deposed and castrated his father Uranus, he threw the latter's testicles into the ocean. Aphrodite emerged from the foam that gathered around Uranus' sexual organs. Hence her name – *aphros* means 'foam' in Greek. Because she is the scion of Uranus, she is called the Uranian Aphrodite, the 'heavenly' or 'celestial' Venus. She is the one represented by Botticelli, riding on a scallop shell on the ocean.[1]

The other is the daughter of Zeus (Jupiter) and Dione. She is the earthly Venus, called 'Aphrodite Pandemus', 'Venus of all the people'.

In Plato's dialogue, Pausanias also establishes a clear distinction between two forms of Eros (Cupid in Latin), love. One is the higher or spiritual love, related to the Uranian Aphrodite; the other one corresponds to the "earthly passions of the vulgar" and is governed by 'Aphrodite of all the people'.

The same dichotomy can be observed in the words our language has derived from the Latin Venus: on the one hand, 'venerate', 'veneration', 'venerable'; and on the other hand, 'venereal disease', 'venerology', 'venery'.

This distinction between the two Venus is clearly reflected in astrological symbolism. There is, on the one hand, a lower Venus who is sensual and easy-going; on the other hand, the High Priestess who holds the key to unconditional love.

In Greek mythology, the two Aphrodites identified by Pausanias are not often clearly separated. Rather, they are to be seen as two different aspects of one 'single' goddess.

The very same can be said of Eros, the god of love. One filiation makes him the son of Aphrodite, always busy weaving intrigues and plotting love affairs. The other Eros is said to have appeared before all the other gods at the beginning of the creation. Much more than just a principle of sexual attraction, he is the universal driving force without which not one *atomos*

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[1] There is an obvious parallel between Aphrodite born from the foam, and *Śrī*, who is *Viṣṇu*'s wife in Hindu mythology, and who emerged out of the churning of the 'sea of milk', or primordial ocean.

would be moving in the world. Yet, to a Greek mind, these two principles were both present in the same Eros, who sometimes embodies the sublime principle which moves the world, and sometimes is just a match-maker involved in endless gossip and tragedies. In symbolic language, these are two different levels of manifestation of the same archetype.
Similarly, the same Aphrodite is sometimes the principle of universal fertility, source of higher inspiration and creativity, and sometimes a promiscuous goddess who cuckolds her husband.

6.3 Higher and lower levels of planetary archetypes

The concept of a higher and a lower level of manifestation of a planetary archetype is not only found with Venus, but with all the planets. Thus the Sun's lower qualities are pride and selfishness, while its higher level of manifestation shines in Love and the blossoming of the Higher Ego. A lower Moon is a chatterbox and a chicken, while a higher one knows how to surrender to the Divine, and can nurture others with all the softness of the Universal Mother. A lower Saturn is rigid and full of inhibitions; a superior one gives structure, perseverance, management skills and abilities for arts and sciences.
This immediately suggests an evolutionary path in which planetary forces are to be refined and developed, and again it highlights the depth and relevance of astrology as a symbolic language describing human transformations.

6.4 Mythological facts for meditation

* Venus is the goddess of love, beauty, and pleasure.
* Venus of all the people was the daughter of Jupiter and Dione. This is astrologically significant, for Dione was a daughter of Neptune. This is to be related to the fact that many of the values pertaining to Neptune are similar to those of Venus.
* Venus was born close to Cyprus. The word 'copper' – the metal traditionally related to Venus – comes from the Latin *cuprum,* so called because the metal was found in Cyprus in abundance.
* Jupiter gave Venus as a wife to Vulcan (Hephaestus in Greek), the smith-god who was so ugly that his mother, Hera, got rid of him as soon as he was born.
* Due to a passionate, irresistible attraction, Venus had an affair with her brother Mars (Ares in Greek), who was the true father of her children, Phobos and Deimos (names later given to the satellites of Mars), and Harmonia. One morning, however, Mars and Venus stayed too long in bed and were discovered by the Sun. He warned Vulcan, who pretended to go away

for a few days. Venus, of course, immediately called Mars. Vulcan, who surprised them naked in bed, ensnared the lovers in a bronze net which he, as the most talented of all artisans, had skilfully wrought.[1] Vulcan then invited all the gods to witness the adultery, which indeed created a great amount of embarrassment and gossip. But one is not a goddess for nothing, and Venus only had to bathe in the ocean to recover her virginity, which was very convenient.

✸ Later on, she kept on having affairs and children with both gods and mortals. In particular, Venus (Aphrodite) bore from Mercury (Hermes) a strange double-sexed creature called 'Herm-aphrodite'!

✸ Venus wears a belt (which draws our attention to the kidneys) in which are gathered sweetness of talk, expressive silence, the most persuasive sigh, eloquence of the eyes, irresistible grace and attraction.

6.5 Planetary archetype

✧ 'Passive' attraction/superior yin know-how

Mars rushes out and does things, Venus knows how to let them happen by themselves, or rather through the flow of universal powers. When one talks of the passive attraction of Venus, it should be clear that it is in no way a dull passivity, as in idleness, but an 'active' one.

A classic example taken from Taoism is that of a woman seducing a man. She is not doing anything, and yet the man is attracted to her. But at the same time, she is not doing nothing either! She knows how to *be* in a certain way, so a polarity is created which draws the man to her.

Modern languages, including English, show a great lack by having only one word to describe both the dull passivity in which nothing happens, and the Venusian 'active' passivity which is a superior way of making things happen. This deficiency of language creates a confusion in values which leads people to believe that passivity and idleness are identical, and that jumping and yelling must be the surest way of achieving their goals.

Throughout the experiential modules of the Clairvision Corpus, you will find mention of 'superior yin know-how'. For instance in our thunderwand meditation, which cultivates the backbone of the bodies of immortality, an important principle is that one does not 'push' energy waves, one lets them happen. But at the same time, if you just sit and wait for the energy waves to happen, it is likely you will have to wait a long, long time! Letting the waves happen does not mean being idle, but displaying a superior yin know-how, a Venusian force of passive attraction which makes the force dance inside you.

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[1] This net is a central mystery in alchemy. Newton wrote about it.

✧ Upwards polarity – linkage to higher and universal powers

The polarity of the Venusian energy is directed upwards. This is illustrated in its pictogram by the fact that the circle, which stands for the Spirit, stands on top of the cross, symbol of matter. Despite the chaos and constant wars on Earth, the Venusian energy knows how to tune into higher worlds of **harmony** and **unconditional love**. To the Venusian, the recourse to higher universal powers is the key to this creation, just as the ankh, the Egyptian symbol which is so close to Venus' pictogram, is the key which opens all gates through unconditional love.

✧ Inspiration and creativity

The Venusian has the capacity to tune into the archetypal worlds, where all things already exist in a non-manifested way, as seeds or prototypes. This is the source of all creativity. From an esoteric perspective, to create means to reveal archetypes physically, that is, to manifest on Earth the non-physical seeds and prototypes of high spiritual worlds.

It is fascinating that traditional Chinese medicine related creativity to the kidney, the organ related to Venus in western astrology. For the ancient Chinese, this creativity was to be understood at all levels: artistic creativity of course, but also the capacity to make things in general, including making children. In Chinese terms, one would certainly see a 'great kidney' in J. S. Bach, who apart from his phenomenal musical productivity also had over twenty children.

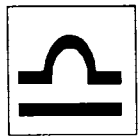
✧ Venus on the lower mode

What we have described so far applies mainly to the higher aspects of the Venus archetype – the 'Uranian' or celestial Aphrodite. On the lower mode, that of 'Aphrodite of all the people', the principle of 'passivity' becomes glamour, seductiveness, charm and attraction to beauty. Love remains a central value but becomes sensual and conditional (even though never as conditional as Mars' passions). The sense of awe for a magnificent higher order becomes a fascination for beautiful, refined things. Creativity can still be great, but art loses its sacred character.

6.6 Qualities and psychological features related to Venus

- Charming, attractive, full of seduction.
- Attracted to beauty, with a sense of awe for what is beautiful.
- Physical beauty.

  Not all people with a strong Venus energy are good-looking, but very handsome people seldom have a weak Venus.



✦Sense of harmony (which is also an important characteristic of the sign of Libra, ruled by Venus).
✦The harmony applied to human relationships gives a gentle, good nature (the opposite of a pugnacious Mars), a capacity to socialise and have friends.
✦Soft, easy going (and occasionally a wimp like the Moon), easy to get along with.
✦Has a passion for love and being in love.

To the Venusian, this world should be one of love and peace; war is monstrous and incomprehensible – like the hippies in *Hair* who rejected the Vietnam war. (The hair is, incidentally, an important correspondence of Venus in the body.)

✦Sensuality. Good at enjoying. Likes beauty, arts, refinement. Knows how to enjoy beautiful houses, fine foods, nice perfumes, cosmetics.

In terms of the symbolism of planetary forces, cosmetics *have* to be expensive – otherwise they could not be Venusian-precious!

Venus is not only the planet which rules over luxury, but also the one which knows best how to enjoy it.
✦Artistic appreciation and creativity, sense of aesthetics. The senses of the Venusian can open to higher values – a superior form of 'sensuality' – and thus resonate with values in sounds or shapes which would not mean anything to other people.

The active pole of the personality is related to Mars, the sensitive pole to Venus. Great Venusians are people for whom sensitivity reaches unsuspected summits.

✦Sense of communion with nature, in which their natural affinity with cosmic principles allows them to recognise a superior harmony. Affinity with flowers. Facility to tune into fairies and the little beings of nature.

6.7 Negative qualities and pitfalls

✦Venus can sometimes bring a certain carelessness. It can favour *carpe diem* ('enjoy the moment') attitudes rather than following a clearly defined direction and purpose.
✦Sensuality can of course become a trap, and Venusians can become the victim of attractions which they cannot control, and which end up ruling their lives. It can be passionate love, or the need to be with a beautiful partner, or a compulsive need for comfort and luxury, and so on.

In Clairvision language, they are searching for 'the lost half' in the wrong places – and therefore of course never finding it. More details on this in the section on the *jing* (18.4).

✦The sensuality can also turn into indulgence and all sorts of excesses.

For instance, musicians and artists in general, who are of course great Venusians, have a higher rate of drug consumption than the rest of the population.

✦The Venusian force creates polarity and attraction between people. Great Venusians are good at making friends of the other sex (or of the same sex if they are homosexual), but it is sometimes difficult for them not to end up in bed – love, including physical love, is such a natural thing for a Venusian person.

It is not rare for them to suffer from this, because it may result in situations which are not always easy to handle, and also because a multiplication of partners can have a de-stabilising action on their sensitive nature.

Even if a Venusian person is strongly committed to a single partner, they usually have to face strong attractions to and from other people.

6.8 The great lessons of Venus

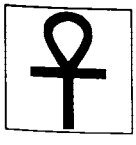
There are some deeper things than this

In this 'Age of Iron' – the expression is from the Greek poet Hesiode – in which war and violence have spread throughout the planet, the Venusian values are what humanity lacks the most. In terms of planetary forces, both materialism and violence can be related to an iron-Mars process which has become over-predominant. Incidentally, it is not only in all our buildings that we find iron, but even in every single corpuscle of our blood (at the very centre of each molecule of haemoglobin)!

The first and essential lesson of Venus is that there is more to the creation than what is apparent to the eye. Beyond the world of matter which seems to be permanently at war, there are realms of Spirit and higher consciousness, in which love and harmony are the rule. Behind the finite and limited material plane, there are infinite levels of ecstasy and divinity.

The hanged man of the Tarot deck

The twelfth major arcanum depicts a man hanging upside down with his hands tied behind his back. It is an interesting evolution from the eleventh major arcanum of the Marseilles Tarot, 'The Force', in which a character is seen using her hands to tame a fierce animal. "To die, to sleep, no more..." – has the hanged man given up? Not at all. But he is becoming an initiate, and he is in the phase where, instead of using common means of action, he has his hands tied so as to learn to access higher powers only.



The Venusian awakening to the existence of spiritual worlds brings a realisation: there are, in the universe, higher forces such as unconditional love, which can overcome obstacles better than the war-like Mars attitudes. On the material level, human beings are small and insignificant. When they awaken

to their cosmic Self, they become one with universal forces. The faith and trust which allows one to tap from the power of higher worlds, and the triumph of universal love which results from such action-less acts of connection, are to be regarded as the highest lessons of Venus.

6.9 Venus and green

The colour most often associated with Venus is green, as in green leaves and the harmony of Nature. Green is certainly a pacifying colour for the mind, which is probably why table-tennis is played on green tables, for instance. (Knowing the acute concentration required for the game, if the table happened to be red, the players would become *very* nervous.)

> The Venusian symbolism of the colour green fits the fact that green is an emblem for Ireland. Esoterically, Ireland is a place where some pure vibrations, present in Nature before the fall, were preserved.

Blue can also make sense for Venus, because it too is a pacifying colour, and also because the planet Venus in the sky is wonderfully blue, especially when it is close to the Earth and thus quite large.
Pink, because of its softness, has also been associated with Venus.

6.10 Venus and the world of the gods

There are many similarities between the Venusian symbolism and the world of the gods as described in the Hindu tradition.
Just as the Venus-kidney is the seat of human creativity, so the gods are the creators. They create archetypes, that is, prototypes of forms which are then reproduced by Nature in the physical world. Thus the creative idea of a god can result in a new type of flower, for instance, or in a change in the evolution of a species. Human beings, by tuning into the level of the gods, can have access to flows of creativity in all levels of life.
The gods, also, are incredibly beautiful. One of the reasons is that, because they are (nearly) immortal,[1] they always remain sixteen, which is very convenient. They live in magnificent palaces, full of jewels and treasures, and enjoy more luxury and pleasures than is humanly possible to conceive.
They know about art. Imagine that you decide to become a musician, and that God has given you an extraordinary supermind, as well as an unlimited capacity to tune into the harmony of the spheres. Imagine moreover that you have twenty million years to study and practice. You would probably become a good musician.

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[1] Despite the fact that they are called *amara*, immortals, the life of the gods begins with a cosmic cycle and terminates with it, in the *pralaya* phase of universal dissolution.

The Buddhist vision of the world of the gods was that of a place where life is easy, not unlike some kind of celestial Club Med. – pleasure, pleasure, always pleasure (how boring)! While the gods are busy savouring their creative arts, time passes. Sooner or later, the bell of *pralaya* will toll, and if they have not undergone the necessary work of transformation, the gods will lose everything – which will be much worse for them than it is for us. Dying when you are old and worn out is one thing. Dying when you are sixteen, and a million times richer than the richest man in the world, is another – a tragedy of divine proportions.

6.11 Venus, creation and three

Creation and the number 3 go together well. Take a creative encounter between a couple (2); what is the result? A baby (3). Similarly, many creations are the result of the creative encounter of two polarities (just as Venus, the planet of creativity, always seeks its complementary polarity).
In Sanskrit literature, it is not rare to find associations between the gods and the number 3, as in this dialogue from the *Upaniṣads*:

> "How many gods are there, *Yājñavalkya*?"
> "3 and 300 and 3 and 3,000."
> "Yes," answered the other one, "but in reality, *Yājñavalkya,* how many gods are there?"
> "33" (...)
> "Yes," said the other, "but truly, how many gods are there?"
> "3!"
>
> *Bṛhad-āraṇyaka-Upaniṣad*, 3.9.1

The conclusion which follows in the text is that there is only one God. Still the connection between the number 3 and the symbolism of the gods is expressed as clearly as it can be.

Compare this with the symbol of the peace movement, issued from the great Venusian wave of the nineteen-sixties, and clearly showing a threefold symbolism.

> Notice how this symbol is to the number 3 what the pictogram of the Earth is to the number 4.

6.12 Venus-type sentences

♎ "I love you." ♎ "I've got nothing to wear." ♎ "Take me!" ♎ "How do I look?" ♎ "I've just washed my hair and I can't do a thing with it." ♎ "I feel like eating something small and expensive." ♎ "Make love, not war." ♎ "All you need is love." ♎ "Is it a genuine antique?" ♎ "I want the best quality." ♎ "Have half of mine." ♎ "There are some deeper things than this."

7 – Mars ♂

7.1 Astronomical facts – seeds for symbolism

➢ Mean distance to the Sun: 228 million kilometres (1.5 times the Sun-Earth distance).

➢ Period to travel around the Sun: 687 Earth days (1.8 years).

➢ Period to turn around its axis: 24h 37min – hardly more than an Earth day. Thus there are about 646 Martian days per Martian year.

➢ Mars' diameter is 53% that of the Earth; its volume, 15% that of the Earth; and so its mass is only 11% of the Earth's.

➢ The surface gravity on Mars is 38% that of the Earth.

➢ Mars' surface is covered with enormous volcanoes (the largest of which is called Olympus Mons, 26 kilometres high), and some huge canyons, mainly situated in the equatorial areas – a network of channels, not unlike dry river beds.

➢ Mars has a very thin atmosphere, 95% of which is carbon dioxide.

➢ Mars' two satellites, Phobos and Deimos, are tiny. Seen from Mars, Phobos would appear less than half the size of our Moon, and Deimos would hardly be discerned.

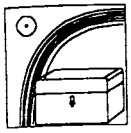
Such a small size results in a small mass, and therefore in low gravity. Consequently, someone standing on Phobos or Deimos could easily throw stones beyond the critical distance where they start orbiting in space, instead of falling back.

Phobos presents a curious characteristic: its sidereal period is 7h 39min, only one third of the Martian day. If our Moon were to rotate around the Earth in one third of an Earth day, we would see it cross the entire sky in about four hours!

7.2 The two Mars and the myth of the fallen fire

Just as we discerned two Venus, there are two levels to Mars – a higher and a lower one. However, the gap between the two is even more marked than between the cosmic Venus and Venus of all the people. In its higher mode, Mars is Cosmic Fire in action, the irresistible Will which carries out cosmic purposes within the creation. On the lower mode, Mars is nothing

more than desire and passion, resulting in anger and violence throughout the planet.



One of the important myths of the Clairvision archive is that of the fall and redemption of physical fire. To present the myth simply, at one point in our creation something went wrong with fire.

Fire used to be an ardent worshipper of the Divine, always chanting the glory of God. Just by tuning into the dancing flames, human beings would be filled with Spirit. Truly, fire was the most godly and heart-warming of all principles found on Earth – nothing on this planet would carry the Divine Presence more than fire. And so fire was called the temple of the Highest God, because a temple is where the gods reside.

Then something mysterious happened, which human beings could not – and still cannot – fully understand. It came about insidiously; it did not take place in one day; and in the beginning many failed to realise what was happening. Gradually, fire went wrong. Its heart changed. Instead of bringing the Divine Presence to human beings, it became the deliverer of all sorts of evils. It brought anger and war, and men began using it to fashion weapons. It also brought fever and scores of diseases. Simultaneously, something very strange took place – human beings started shrinking! They progressively dwindled to their present size, which they now of course regard as normal. But to the human beings of ancient times, we would appear to be no more than dwarfs.

Somewhere along the line in this transition, the dwarf-men came to realise that the Highest God had deserted the temple. Fire no longer conveyed Spirit. Instead, some started seeing in it some huge beings of power, who came to be known as the 'Lords of the Fallen Fire', or sometimes, the 'Lords of War'.

Some say that fire was stolen by dark forces. Others say that if human beings lost fire, it is because they did not care for it well enough. (Though very tall, the human beings of those ancient times were a bit simple-minded.) Others say that no matter what human beings might have done, the course of history would have been no different. And the myth goes on to tell that if none of these opinions is entirely right, none is totally wrong either.

The last part of the myth says that it is the mission of human beings to redeem fire, that is, to restore its integrity and make it the dwelling of God again. Of course, this may seem a huge task for such little beings, for there is no doubt the Lords of the Fallen Fire will fiercely defend their position. Yet it is the task that was allotted to human beings, and if they fulfil it, they

will stop being dwarfs. Or perhaps, it is when they stop being dwarfs that the mission will be fulfilled.

7.3 Planetary archetype

✧ Fire

On the higher mode – the one which is presently lost on Earth – the fire of Mars is the Cosmic Fire, the high spiritual essence which is not only Divine Presence but also Divine Will in action, the divine power of manifestation.

> The *Rg-Veda*, the most sacred book of the Hindu tradition, begins with the word *agni*, fire. In this context, *agni* stands for the very first divine impulse of creation which emerges out of the Absolute. Out of this first impulse, various principles emanate which lead to the unfoldment of the entire creation, made of subtle and physical worlds. *Agni* is not only the original impulse but also a principle which continues working as the manifestation of the Divine on each rung of the ladder of the worlds.

On the lower mode, fire becomes the fire of passions and ego-motivated desires.

✧ Directed towards matter

As we saw when discussing pictograms, Mars' original symbol did not include an arrow but a cross, standing for matter. Contrary to Venus, the cross stands on top of the circle, that is, matter on top of Spirit. The essence of Venus is connection with higher worlds; the archetypal direction of Mars is **incarnation** into matter. Mars is a power which **manifests**. Venus' power internalises consciousness; Mars makes things happen in **the outer world**.

7.4 Qualities and psychological features related to Mars

✦Full of fire.

✦Drive, dynamism.

✦Born fighter, likes action, challenge and competition.

✦Strong vitality.

✦The combination of vitality and need for action and challenge can create an attraction to sport. Of course, not all people with a strong Mars like sports – the Mars drive can express itself in different spheres, for instance through a fast and sharp mind. However, people who like sport usually have a strong Mars.

✦Will power ('iron willed'), courage.

✦Ambition, desire to win, and desires in general, boldness.

✦Strong libido and sexual needs.

✦Hot blood, intense emotional reactions.

✦Know what they want, sure of themselves (which does not mean that they are right, of course). Full of certitude. Good at taking decisions without hesitation or doubt. On the higher mode, it gives great focus and power in action. On the lower mode, it makes complete imbeciles.

7.5 The negative qualities

✦Untransformed, unrefined libido.
✦Anger, quarrelsome temperament, violence, ruthlessness, brutality, uncaring nature, lack of concern for the environment.
✦Impatience.
✦Hatred.
✦Vulgarity, toilet humour. Lack of depth.

7.6 The great lessons of Mars

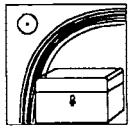
✧ The power of daring
✧ Courage, tenaciousness, never giving up
✧ Direction and decisiveness

As in the tip of the arrow in Mars' pictogram.

✧ The efficiency of those who give their absolute best

If there is *one* positive thing about war, it is that it pushes human beings to surpass their usual limitations and drags them away from their sleepiness.

A prediction contained in the Clairvision archive is that wars on Earth will stop when human beings start living each minute of their existence in a state of full awakening, exactly as if it was wartime, and as if giving their absolute best was the only way to save themselves and those they love.



✧ Incarnation

Mars is not a planet which neglects the material world or floats away, but which takes action to resolve problems here and now. This 'right now' power, which makes things move without any procrastination or delay, can be regarded as pertaining to the same Martian symbolism.

7.7 The Mars-Venus planetary dialectic

Mars	Venus
♂ the nearest planet **outside** the Earth's orbit	♀ the nearest planet **inside** the Earth's orbit
♂ ruler of Aries	♀ ruler of Libra

♂ ruler of Scorpio	♀ ruler of Taurus[1]
♂ the circle (Spirit) **below** the cross (matter) matter over Spirit	♀ the circle **above** the cross Spirit over matter
♂ **outward** polarity	♀ **inward** polarity
♂ actions that modify the outer world (as in using tools, for instance)	♀ inspiration that reveals inner realities (as in a ritual, that is, action which connects with inner worlds)
♂ the iron force of incarnation going down into matter	♀ the alchemy of love linking you straight up into the Spirit
♂ separating power separative consciousness – the more incarnation, the more separation	♀ unifying power unity through love, harmony and peace
♂ wrecking nature	♀ communion with Nature
♂ the god of war	♀ the divine peace which overcomes everything
♂ the morning	♀ the evening
♂ sunrise = Sun on the ascendant ~ sign of Aries	♀ sunset = Sun on the descendant ~ sign of Libra[2]
♂ the impetus of morning	♀ the calmness of evening
♂ time to part from sleep and emerge out into the world	♀ time to reconnect with the spiritual worlds through sleep
♂ doing	♀ being
♂ the masculine pole of one's personality	♀ the feminine pole of one's personality
♂ the craftsman	♀ the artist
♂ deft, practical	♀ inspired

[1] The fact that Aries and Libra are diametrically opposed on the zodiac, as are Taurus and Scorpio, is one of the factors which suggests a dialectic between Mars and Venus.

[2] Astrologically speaking, sunrise is the time when the Sun crosses the ascendant, i.e. the cusp (limit) of the first house. The first house is symbolically related to the first of the signs, Aries, ruled by Mars. Sunset is the time when the Sun crosses the Descendant, cusp of the seventh house, related to the seventh sign, Libra, ruled by Venus.

Mars in the body:	Venus in the body:
♂ contraction	♀ relaxation
♂ efferent nerves motion	♀ afferent nerves sensation
♂ arteries pulsating red blood blood moves from the centre (heart) to the peripheral parts of the system	♀ veins blue blood blood carried back to the centre (heart)
Mythological/esoteric:	
♂ Asuras (the 'jealous gods')	♀ Devas (the gods)
♂ *visarga* – the dawn of creation	♀ *pralaya* – everything returns to undifferentiated unity
♂ Ahriman	♀ Lucifer

7.8 Venus and Mars can't exist without each other

Greek mythology tells us of the affairs between Mars and Venus. Behind this passionate, irresistible attraction, there is a deep message – Mars and Venus cannot exist without one another. Venus is the counter-poison to a number of evils related to Mars. But Venus without any Mars is a wishy-washy, useless, floating spirit.

In a number of psychological and physical functions, the influence of the two planetary forces is so interwoven that it is not easy to discern which of the two is at play. Take desire, for instance. Is it essentially linked to Mars or to Venus? If it manifests in a fluid, lusty way, rather to Venus; if more fiery, to Mars – but would anyone imply that Aphrodite lacked fire? And could anyone feel Mars-type passionate love for someone without Venusian lust at the same time? In the chapters on esoteric anatomy, we will see that the sexual energy, rather than being related to either Mars or Venus, is actually an expression of the dialectic between the two planets.

7.9 The inverted Mars syndrome

There is a particular Mars-related condition that is of great interest, not only because of its symbolism, but also because it offers great therapeutic possibilities. Some people have an extraordinary tendency to bash themselves and accumulate cuts, burns, bruises, broken bones and accidents of various kinds. They manage to turn the most innocuous things into dangerous weapons against themselves. If a door slams, it hits them in the face. If the stove explodes, you can be sure they will be behind it. In some cases, the accumulation of misfortunes can take comical proportions. Once a friend of mine, who definitely had the syndrome and was just recovering from her last bone fracture, was in a restaurant when she managed to trap

her little finger inside the handle of a teacup. The finger quickly started swelling and in one minute, the whole restaurant was on 'disaster mode' – people running everywhere for a doctor, some thinking of calling an ambulance, and so on, until someone took the courageous decision to break the teacup. This solved the immediate problem, but only until the next alarm.

In other cases, however, the inverted Mars can take a much grimmer aspect. When dealing with people who have been repeatedly abused or attacked, one should definitely try to find out if only 'bad luck' is responsible, or if some unexpressed part of the client's psyche is also playing an unseen role.

Together with this tendency to attract violence to themselves, there is often a certain lack of confidence and a clumsiness – these people rarely become sports champions.

Another observation you can make with adolescents who present this syndrome is that usually everything improves dramatically as soon as they get a boyfriend or girlfriend.

What astrological sense can we make of such a syndrome? Mars' polarity is naturally turned towards the outside world. If for some reason the flow becomes blocked or even inverted, then all the energy that should normally be used to face the external world becomes clamped and the person's drive turns against himself or herself. If you tune into the belly of such a person, the feeling you get is exactly like a false note, a dissonant and hurtful restriction of the flow of life force.

Note that the inverted Mars syndrome is *not* a deficiency in Mars energy, as in the case of prepersonal blobs with no will at all. When people have no Mars stamina, they do not suffer from a continuous string of accidents – they just live a lukewarm existence. This point is important, for it determines the attitude one must adopt to bring real help to people with an inverted Mars. The objective is not to reinforce the Mars energy, but to get them to learn to let their stamina flow out instead of turning it against themselves.[1]

To conclude this section, let me emphasise two points. Firstly, the inverted Mars syndrome should be recognised and dealt with as early as possible. If it is not, there are a number of health troubles which can result. If the life force remains blocked for too long, then the person becomes a prime candidate for all kinds of diseases. Apart from this, it is not only accidents that these people tend to accumulate, but sometimes also situations of physical abuse, attracting other people's violence against themselves.

[1] In terms of ISIS regression, this corresponds to what is called 'belly work'.

Secondly, the inverted Mars syndrome is one of those situations that conventional forms of therapy are not good at identifying and resolving. True, bone surgery is a wonderful science; but when someone accumulates fracture after fracture, fixing bones is simply not enough – a deep rearrangement of the outward flow of life force is needed.

7.10 Mars and cars

There are several connections between cars and Mars. Apart from the fact that a car is a solid mass of iron, it rests on a combustion engine and is used for movement. It is interesting to notice how driving a car can bring up violence in people. When sitting in the driver's seat, normally reasonable people can easily feel threatened by other drivers, and suddenly become aggressive or verbally abusive in a way that is quite out of character. Another connection can be seen in the fact that many men tend to consider their car as an extension of their sexual power. When seeing how overprotective of their vehicle some men are, it is easy to believe that there is some truth in the Freudian model, and that through some kind of unconscious association, they do not clearly differentiate between their cars and their genitals – not surprising then that they should become aggressive when they feel their vehicle is threatened. Astrological symbolism brings clear elements of explanation for such uncanny psychological behaviour. Symbolically, cars and Mars are closely linked, and so are Mars, sexual power and violence. Astrologically speaking, it is therefore logical that cars bring out Mars-type behaviour in people.

Notice, however, that cars do not always make people more violent. In a number of cases, it is another mechanism – still related to Mars – that takes place. Driving a car can be a soothing activity that provides people with an outlet to express their Mars stamina. The regular motion of the car, the vibration in the seat, the feeling of being in control, the need to be attentive to the road and the gradual unfoldment of the landscape – all this can refocus a temporarily unbalanced Mars and make people feel much better.[1] If however, people start using cars as an overflow for their violence, then great damage can ensue.

Another observation you can make is that the people who are terrified of driving, or even just feel uncomfortable and not fully in control of their

[1] Homoeopaths will of course think of Chamomilla, a remedy for patients whose symptoms are improved by a short car journey. This indicates that Chamomilla operates a balancing of the flow of Mars energy in an individual.

vehicle, are nearly always people who have a problem with their Mars (for instance the inverted Mars syndrome described above). Conversely, professional or excellent drivers are usually very much in touch with the Mars force.

7.11 Mars and red

The colour most often related to Mars is red, which symbolises fire, and which is the colour of the planet Mars in the sky.

7.12 Mars-type sentences

♎ Swearing, insults and abusive language of various kinds. ♎ "That's it!" ♎ "That's how it is!" ♎ "Might is right." ♎ "Move!" ♎ "Charge!" ♎ "Go for it!" (also ♄) ♎ "Win at any cost." ♎ "You'd have to kill me first." ♎ "Over my dead body!" ♎ Strike while the iron's hot." ♎ "Hurry up!" ♎ "What's for dinner?"

8 – Jupiter ♃

I will eat exceedingly, and prophesy.
Ben Jonson, *Bartholomew Fair*, 1.6

8.1 Astronomical facts – seeds for symbolism

➢ Jupiter's mean distance from the Sun is 778 million km, 5.2 times the Sun-Earth distance. However, at the perigee (closest point to the Sun) this distance actually becomes 590 million km, while at apogee (furthest point), it is 965 million km.

On average, the light of the Sun takes 43 minutes to reach Jupiter.

➢ Jupiter revolves around the Sun in about 12 years.

➢ Jupiter turns around its axis in only 10 hours.

This is why Western, Chinese and Hindu astrologies take into account a 12 year cycle, sometimes called the 'Jupiterian year'.

There are 12 signs in the zodiac. Thus Jupiter moves across one sign in roughly one year.

➢ Jupiter is **big**! Its diameter is 11 times the Earth's, and its volume 1300 times the Earth's. However, due to its low density (1.34, while the density of the Earth is 5.5) its mass is only 318 times the Earth's. (Low density is also a feature of the three other giant planets, Saturn, Uranus and Neptune.)

➢ Jupiter is mainly made of hydrogen and helium, with ten times more hydrogen than helium. Because the same elements are found in the Sun in the same proportions, Jupiter is believed to show the primordial composition of the solar system, and the primordial atmosphere of the Earth, some 4 billion years ago.

The pressure of Jupiter's atmosphere is 3 times ours.

➢ Jupiter has the strongest magnetic field intrinsic to any planet of the solar system, and produces radio emission.

➢ Voyager 1 and Voyager 2 have detected a faint ring around Jupiter.

Thus Saturn is not the only one with rings! (Uranus and Neptune also have some.)

➢ The spot visible on Jupiter's surface is a storm that has been going on for more than 400 years. It is 3 times as wide as the Earth.

➢ Jupiter has 16 known satellites of which the 4 largest were discovered by Galileo in 1610. Io, about the same mass as our Moon, was photographed by Voyager as having the most active volcanoes of the entire solar system. The other three are Europa, Ganymede and Callisto. Ganymede, who is Jupiter's cupbearer in Greek mythology, is larger than Mercury.

If you have never seen these satellites, simply find a pair of binoculars and point them toward Jupiter – you will enjoy the same excitement as Galileo!

8.2 Synopsis of the great myth

Here is a short presentation of the central myth upon which the family tree of the entire Greek pantheon rests. It is especially important for understanding the archetypal energies of the planets.

✸ Uranus first begot the Cyclopes with Gaea, the Earth.

✸ The Cyclopes, due to their rebellious nature, were thrown down into Tartarus, at the bottom of the underworld, by Uranus.

✸ Then Uranus, again with Gaea, fathered the **seven Titans, the last being Cronus** (Saturn).

✸ Unhappy to see her sons the Cyclopes in Tartarus, Gaea convinced the Titans to attack Uranus.

✸ Saturn, armed with a sickle (as in Saturn's pictogram), surprised his father by night and castrated him, throwing his testicles into the ocean. After which, Venus sprang out of the foam.

✸ The Titans then released the Cyclopes from Tartarus, and Saturn became the new ruler.

✸ Soon after, he sent the Cyclopes back to Tartarus!

✸ Saturn married his sister Rhea.

✸ Gaea, and Uranus while he was dying, had predicted that Saturn would be overthrown by his own son. Consequently, Saturn took up the habit of devouring his own children which, of course, made Rhea despair.

✸ When Zeus/Jupiter was born, Rhea could not bear the idea of losing one more child. So she hid Jupiter and instead gave Saturn a stone wrapped in cloth, which he swallowed.

✸ But once grown up, Jupiter returned. Helped by Metis, he first gave an emetic potion to his father. Saturn vomited the stone first, and then Jupiter's brothers and sisters, who came out unscathed. These included Neptune and Pluto.

✸ Jupiter and his brothers waged a war against the Titans.

✸ Gaea had predicted that Jupiter would prevail if he could set free those who had been imprisoned by Saturn in Tartarus, and get them to fight on his side. Jupiter did just this, after killing Campe, the threshold-keeper of

Tartarus. The freed Cyclopes gave the thunderbolt to Zeus/Jupiter, the trident to Poseidon/Neptune and the helmet of darkness to Hades/Pluto.
✸ Jupiter's victory was total. He inherited heaven, while Neptune became the ruler of the ocean, and Pluto ruler of the underworld.
✸ The Titans were sent to Tartarus.

8.3 A few elements of interpretation

✸ Uranus, the Greek meaning of which is sky-heaven,[1] stands for the unlimited worlds of consciousness, while Saturn is the power of limits. The transition from the rulership of Uranus to that of Saturn symbolises an incarnation into denser planes of manifestation – from the high worlds of the Spirit where consciousness expands freely without ever hitting any boundary, to increasingly more material worlds (including the space-time continuum) where limits are the rule.
From this perspective, the castration of Uranus is to be understood as consciousness losing its power. In the high spheres of the Spirit world, consciousness experiences itself as unlimited and omnipotent. While incarnated in matter, the soul 'loses its wings', as in the Phaedrus myth of Plato, and becomes subject to the restrictions and limitations imposed by physicality.
✸ An important feature of the great myth is that, each time, victory comes from the deepest of the underworld. It is by releasing supernatural forces from the inside of the Earth that Jupiter, Neptune and Pluto become capable of overthrowing Saturn, just as the latter prevailed over Uranus by releasing the power of Tartarus.

> This presents a clear analogy with the alchemical acronym 'VITRIOL', said to contain the secret of the philosopher's stone, which we will discuss in section 24.2.

✸ The mythological victory of Jupiter over Saturn is of great significance. An important principle of astrological symbolism is that it is through the Jupiterian impetus that one can overcome the fears and restrictions of the Saturn side of one's nature.

8.4 Planetary archetype

✧ Expansion

The most essential element of Jupiter's symbolism is expansion – the capacity to fill a space. Like Mercury, Jupiter is related to the air element. However, while Mercury suggests movements to and fro, Jupiter represents

[1] See section 2.3 on the symbolic equation of sky and heaven.

the tendency of the air to spread and occupy the space, as well as the majestic winds which travel far and carry Spirit.
A careful analysis of the features associated with Jupiter will show you that nearly all of them are an application of the expansion principle in one way or another.

✧ The guru/hierophant

The Sanskrit word for Jupiter is *guru* (as in spiritual teacher), which also means 'heavy'. A guru is someone who can spread enlightenment, just as the hierophant is the one who reveals the spiritual light of the Sun/Divinity. As far as Jupiter's symbolism is concerned, it is significant that, in Sanskrit, *guru* is also the common word for 'heavy'. Jupiter is the largest of the planets in the solar system, and a great Jupiterian in action rarely remains unnoticed among a group of people. This contrasts with the lightness associated with Mercury.

✧ Revelation and the law

Jupiter is the planet of spiritual cognition and revelation. At its highest level, this means vision and communion with the Divine, and realisation of the omnipresence of God in the creation.
Thus Jupiter was traditionally regarded as the planet of religion and priesthood, and also of philosophical studies and of law. To understand this, one must remember that to the ancients, theology was the supreme discipline, and no science could be separated from the knowledge of God. Knowledge, at its highest, was considered a revelation.

> Thus, in a chart, they related long studies to the 9th house, ruled by Jupiter.

Law was naturally related to Jupiter because the ancients regarded it as sacred. The concept of a law that is decreed by men is relatively new. Nowadays, of course, it would be difficult to imagine our members of parliament being divinely inspired. But for thousands of years, law was regarded as a revelation coming from the gods. Think for instance of the *Laws of Manu*, or of the Tablets of the Law given to Moses on Mount Sinai. Thus the ancients made no clear distinction between the laws as a code of justice, and the law which organises and governs the workings of the universe (as conveyed by the Hindu concept of *dharma*).

> Perhaps the last remnant of such notions can be found in the robes and wigs worn by judges in courts – a long lost reflection of the halo of sacredness which used to be attached to anything concerned with the law.

8.5 Jupiter qualities and psychological features

✦Good-natured, merry, happy-go-lucky, jovial (which comes from Jove, the Latin name for Jupiter).

✦Enthusiasm and motivation (also ♂), as well as the capacity to communicate them.
✦Sense of humour, together with the capacity to communicate laughter and make other people laugh (the Jupiterian principle of expansion). Mercury can also have a great sense of humour, but not necessarily be able to convey hilarity to a whole audience.
✦Jupiter knows how to modify the space in a room and convey a particular emotion to an audience. In other words, Jupiterians are theatrical, great performers, born actors. They can influence others, and be charismatic.
✦Good sales-people, which follows quite logically from what has just been said.
✦Dimension. Capacity to think big and not let oneself be caught in details or minor issues.
In a supermarket, the trolley of a great Jupiterian looks radically different from that of a great Saturnian – the Jupiterian's is full, the Saturnian's is at least half empty, unless there is a good reason for it. Watching how people behave in a supermarket is actually extremely revealing in terms of planetary forces. Jupiterian people move with a particular flow and let their hand wander freely along the shelves, simply taking what they want, even if they do not absolutely need it. Whereas Saturnian people choose carefully, compare prices and quality, and know exactly what they are buying.
✦Generosity.
✦Capacity to 'go for things', and to take up opportunities. Truly, Jupiterians are not 'lucky'; rather, they know how to make things happen for themselves.
✦Capacity to exaggerate and do 'too much'.
✦Like travelling.

8.6 Negative qualities and pitfalls

✧ Not knowing the limit

When the Jupiterian expansion tendencies are let loose, they can lead to all sorts of excesses. Free spending becomes squandering. The Jupiterian can easily eat too much, drink too much, go from one lover to another – just as the Jupiter of Greco-Roman mythology was unstoppable in his affairs with women and goddesses.
'Seeing big' can turn into a contempt for details which results in mismanagement and colossal misjudgments. Not knowing the limit can even lead to fraud and impropriety.
One of the main lessons great Jupiterians have to learn is not to overlook details.

✧ **Lack of precision and rigour**

Great Jupiterians have to learn rigour and precision, that is the capacity to take into account small things as well as big ones. If they are wise, they will seek the advice of a Saturnian-type person who will temper their enthusiasm and self-confidence and point out critical details which, if not taken into consideration, can bring about disasters of Jupiterian proportions.

8.7 The lessons and powers of Jupiter

✧ **The power to break the limits**

Jupiter is the power which can dare, go further, do more, better and faster. Thus it is the power which can make a bogged situation move, can break records, explore new territories and pioneer.

✧ **The power to make things move and happen**

✧ **Spiritual cognition and revelation**

Jupiter the hierophant, cognising the laws of the creation through momentous spiritual revelations.

8.8 Colours

The colour which has most often been associated with Jupiter is yellow. Thus, for many centuries in Europe, physicians used to prescribe yellow substances and plants for complaints of the liver (the main organ related to Jupiter). The bright enthusiasm and expansiveness communicated by this colour fit Jupiter's symbolism well.

Another point in favour of relating yellow to Jupiter is that in the Indian tradition, the main precious stones related to Jupiter are yellow: yellow sapphire and yellow topaz.

Some, however, prefer to reserve yellow for the Sun, and assign blue or mauve to Jupiter.

8.9 The Mercury-Jupiter dialectic

Mercury and Jupiter are the two planets of the wind (remember that for a dialectic to be meaningful, there first has to be some kinship between the two compared principles). Moreover, Mercury is Hermes/Thoth, initiator into occult mysteries, while Jupiter is the guru/hierophant, who reveals the spiritual light of the Sun.

Another element which points to a dialectic is the fact that, on the zodiac circle, the signs ruled by Jupiter (Sagittarius and Pisces) stand diametrically opposed to those ruled by Mercury (Gemini and Virgo).

Mercury	Jupiter
☿ the messenger of the Sun	♃ the hierophant of the Sun
☿ mental/super-mental wind	♃ spiritual wind
☿ movements to and fro	♃ the wind which travels far
☿ light (has wings)	♃ heavy (*guru*)
☿ ruler of Gemini	♃ ruler of Sagittarius
☿ ruler of Virgo	♃ ruler of Pisces[1]
☿ 3rd house – short journeys, short publications and communications	♃ 9th house – long journeys, books and long studies
☿ planet of trade	♃ planet of business

8.10 The Jupiter-Saturn planetary dialectic

Jupiter	Saturn
♃ The Moon crescent above the cross – soul over matter	♄ The cross above the Moon crescent – matter over soul
♃ 'mood over matter', hence the optimistic nature of the Jupiterian	♄ 'matter over mood', hence the pessimistic nature of the Saturnian
♃ warm and humid	♄ cold and dry
♃ air element hence mobility	♄ earth element hence rigidity
♃ release	♄ restriction
♃ expansion	♄ contraction
♃ freedom	♄ limitation
♃ capacity to break limits	♄ the power of limits
♃ the growth principle	♄ the framework
♃ law	♄ structure
♃ good luck	♄ karmic returns
♃ prosperity consciousness	♄ caution
♃ knows how to take risks	♄ knows how to avoid taking risks
♃ enjoys gambling	♄ gambles only if sure to win
♃ spending freely/squandering	♄ saving
♃ joking	♄ serious

[1] Pisces has two rulers, firstly Jupiter, secondly Neptune.

8.11 Symbols related to Jupiter

✦ The centaurs, half-man, half-horse, have several mythological and symbolic associations with Jupiter (whom they helped in his war against the Titans). They share with him an excess of life force but, more fundamentally, they embody the conflict between human and animal natures. In the feasts of Greek tales, there is always a moment when the centaurs get carried away under the influence of wine and start raping all the women – not knowing the limit is the main pitfall for great Jupiterians. The analogy between centaurs and the Jupiterian energy is further reinforced by the fact that Sagittarius, ruled by Jupiter, *is* a centaur.

✦Horses in general, not only in the transformed mythological aspect of the centaur, are endowed with a Jupiterian symbolism. Apart from their noble nature, for a number of centuries they were the main means of travelling for humanity. When the sages of the *Rg-Veda* sung hymns of prayers to receive horses, they were not after herds of animals but soul forces of spiritual expansion and victory, symbolically associated with the horse archetype.

✦The eagle, majestic with its wings extended in the air, hovering with dignity as if owning the landscape, is a typically Jupiterian symbol. Several nations with Jupiterian expansive tendencies chose it as one of their main emblems: the Roman Empire, the United States of America – but also Nazi Germany.

> In the third book of the *Divine Comedy*, which is a journey through the planetary spheres, when Dante reaches the sphere of Jupiter, one of the first things he beholds is the symbol of an eagle (*Paradisio*, Canto 28).

8.12 Jupiter and the United States of America

The USA is the land of the biggest cars, the biggest buildings, the biggest T-bone steaks, the biggest ice-creams, the most massive supermarkets and shopping centres full of goods and huge discounts. Even the people are big and tall, and very much enjoy being so, because "Big is beautiful" and "More is better!" (No country in the world has more overweight people than the United States.) Nowhere else will you see so much Jupiterian spirit, just as great Jupiterians all over the world often have a sympathy or affinity for the United States.

The USA is also the land of big business, with the largest corporations in the world and an unstoppable expansion machine. Who won World War 1, and even more, World War 2? America's Jupiter through its multinational companies, the unleashed power of which not only put Germany on its knees, but also emerged at the end of these wars as the dominating force on the planet.

The momentous economic depressions that the US faced in the 20th century can be seen as the consequence of relentless Jupiterian expansion which has led to vicious circles and at times massive downfalls.

8.13 Jupiter-type sentences

veni, vidi, vici.
I came, I saw, I conquered.
Julius Caesar

🕭 "Buy it!" 🕭 "It's on the house." 🕭 "Just do it!" (also ♂) 🕭 "More!" 🕭 "Fantastic!" 🕭 "Fabulous!" 🕭 "The sky's the limit." 🕭 "It's a winner." 🕭 "Don't worry!" 🕭 "Money will come." 🕭 "It is already done." 🕭 "Who gives a damn about that!"

9 – Saturn ♄

Deep in the shady sadness of a vale
Far sunken from the healthy breath of morn,
Far from the fiery noon, and eve's one star,
Sat grey-hair'd Saturn, quiet as a stone,
Still as the silence round about his lair;
Forest on forest hung about his head
Like cloud on cloud.

John Keats, *Hyperion*, 1.1

9.1 Astronomical facts – seeds for symbolism

➢ Mean distance to the Sun: 1430 million km (1200 million km at the perigee, 1650 at the apogee), that is 9.55 times the distance between the Earth and the Sun.

Thus the light of the Sun takes 1h 19min to reach Saturn.

➢ Period to travel around the Sun: approximately 29.5 years.

➢ Period to turn around its axis: only 11 hours!

➢ Saturn's diameter is 9 times that of the Earth. Its volume is 752 times the Earth's. And yet Saturn's mass is only 95 times the Earth's due to its very low density – the lowest of all the planets.

➢ Saturn has 17 known satellites.

The largest of Saturn's satellites, discovered as early as 1655, is called **Titan** and could be compared to **a small Earth kept in the fridge**. Titan's diameter is 5150 km, larger than the planet Mercury! (Ganymede, a satellite of Jupiter, is even larger, with a 5280 km diameter). Titan is the only moon in the solar system which has a real atmosphere. It manages to keep it despite its low gravity, probably thanks to its very low temperature. This atmosphere could resemble the Earth's before the beginning of life.

9.2 From astronomical data to astrological symbolism

● The Sun, the Moon, Mercury, Venus, Mars, Jupiter and Saturn are the 7 planets visible with the naked eye. Beyond them, Uranus, Neptune and Pluto cannot be seen without optical instruments. This points to Saturn as

the borderline, the limit, and makes Saturn's orbit the 'skin' of our solar system.
From this perspective, the planets beyond Saturn (Uranus, Neptune and Pluto) are regarded as mediators between our solar system and the galactic community, bringing inspiration and spiritual impetus.

- The fact that among the 7 visible bodies it is the furthest from the Earth, symbolically suggests something distant and isolated. Moreover, being the furthest from the light and the warmth of the Sun, Saturn stands for all that is cold and dim. Its pale glow contrasts with Jupiter, which shines generously in the night sky.
- As a result of its distance, Saturn is also the slowest of the 7 visible bodies. The association of slowness and coldness suggests old age and sclerosis, but also obstacles, difficulties and various other distasteful things.

9.3 Planetary archetype

✧ The power of limits – obstacles

When thinking of limits, the first images that come to mind are obstacles and difficulties, the various limitations imposed on you by the world, resistances of various kinds which hamper your enterprises, and also possibly karmic returns and fate. There are of course also inner limits, such as fears and complexes, which block you from inside.
All of these are ruled by Saturn. This is why, for many centuries, astrologers regarded Saturn as fundamentally malevolent – a bringer of troubles. There is, however, another side to Saturn: structure.

✧ The power of limits – structure

If a space was made only of Jupiterian expanse with no limits, physical shapes simply could not exist. This leads to a deeper understanding of the concept of limit.
Take the example of your skin. The skin is a very Saturnian structure in that it creates a clear borderline separating the inside of your body from the external world. If there was no such limit, your physiology could not have an identity of its own, accept certain substances and reject others, and maintain within itself biochemical processes different from those of your environment. More generally, if there was no such thing as skin, you would probably find it difficult to discern yourself as a separate identity, being merged in your environment.
Back to geometry. Whenever you define a structure or a shape such as a square, a sphere or a tetrahedron, you define a limit. The structure has its 'inside' and its 'outside'. Without this Saturn principle which separates and delineates, no shape or structure could exist. For, in terms of sacred geometry, limit and structure are one and the same thing.

If you go through books of sacred geometry with a meditative opening, letting your intuitive mind dwell on various geometrical shapes, your soul will sense that there are forces in the drawings or photographs. This is the power of limits, the central archetype from which all the properties of Saturn can be derived. In the same way, all the negative qualities associated with Saturn are but a rigid exaggeration of the same principle.

✧ Time

The Greek word for Saturn (in its Latinised form) is *Cronus*, while that for time is *chronus* – out of which English has derived several words such as chronic, chronology, and chronometer.

The same symbolic vein runs through this association: the concept of time is inseparable from that of limit. Timing an event means delineating its beginning and its end.

> Esoterically, in the Clairvision archive as well as in Steiner's work and in various myths, it is considered that time, as we know it now, had a beginning, and that it will have an end.

9.4 Saturn qualities and psychological features

✧ In relation to Saturn's affinity with the earth element

✦Practical, good at concrete things, full of common sense.

✦Grounded people, with their feet in the Earth.

✦Good at building.

✦Capacity to be fixed, stable, unchanging – and therefore a reliable person who can be trusted.

✦The fixed nature can also lead to ascetic tendencies, which are not uncommon in people with a strong Saturn. Or, together with Saturn's attention to detail, it can be a passion for endless studies on a topic that anyone else would find deadly boring.

✧ In relation to Saturn-time

✦Patience and perseverance. People who are in touch with the Saturn energy know how to make time work for them.

✦They like to finish what they start.

✧ In relation to Saturn-structure

✦Organised (inside himself/herself, and therefore can organise outside).

✦Clean and tidy.

✦Precise, rigorous, exacting, never overlooking small details nor leaving things vague. Writes excellent notes while attending a lecture. (If you can't attend and need someone to take notes for you, by all means pick a great Saturnian.) Good at accounting.

✦Cautious. Spends wisely. Careful manager. Good at stretching finances.

✦Self-restrained and self-disciplined.

✦The combination of structure and rigour can give excellent abilities for mathematics and for sciences in general (if there is enough air – if the earth element predominates then it becomes Saturn the builder, or the agriculturist).

9.5 Negative qualities and pitfalls related to Saturn

✧ When Saturn becomes too earthy

✦The word 'Saturnine' indicates a sluggish, gloomy temperament. When the earthy side of Saturn takes over, it leads to pessimism, depression, only seeing the negative side of things down here and losing touch with the joy from higher worlds – the soul has 'lost its wings'.

✦Stuck in the common-sense analytical mind and unable to open to wider horizons.

✧ When the power of limits turns into rigidified limitations

✦Overcritical. Finds fault in everything.

✦Unable to take any risk. Has all sorts of good reasons for not grasping opportunities when they are at hand.

✦Then wallows in regrets and bitterness.

✦Afraid of going out in the world. Afraid of meeting other people, afraid of looking for a job. The natural restraint that goes with Saturn can turn into a cortege of fears, phobias and inhibitions.

✧ The one who is far from his/her Sun

✦Just as, among the visible planets, Saturn is the most remote from the Sun, so the fears and inhibitions presented in the above section remind us of the emptiness of Sun energy which we described in the chapter on the Sun (3.6).

✦In the same category, one can also place coldness, lack of enthusiasm, a boring nature.

✧ When the little ego side of Saturn takes over

✦Mean, selfish, dry (Uncle Scrooge was a perfect example of the mean side of Saturn).

✦Unable to let go. Resentful, bitter, full of regrets and remorse.

✧ Resistance

✦All the characteristics above can combine into a great capacity for resistance.

This is not always negative. When you try to teach someone who has no structure, they may agree with you immediately but not retain a thing you tell them. Even if they assimilate the knowledge, what will they do with it in the end? Not necessarily much. Whereas structured people who first vigorously oppose the information, and then make it their own after matura-

tion, are more likely to put the knowledge into practice – or even become masters in the art.
Similarly, Saturn-structured people can manifest major resistance in a process of psychological exploration like ISIS, or hit walls when trying to meditate ("Nothing is happening!", "Only thoughts", and so on). The stronger the Saturn, the harder the resistance and the longer it may take to overcome it; but sometimes also the more stable the realisations once the shift has taken place.
In any case, dealing with this strong Saturnian resistance calls for a letting go – one of the main qualities Saturn has to learn.

9.6 The lessons and powers of Saturn

✧ Psychological structure

When people are intuitive, intelligent and gifted, but never seem to be able to achieve anything, in many cases the reason is that they lack the power of Saturn – they have no structure. Even with a lot of Mars-will, if there is no structure something central will be lacking to carry out the impulses for action. The concept of psychological or mental structure is not easy to define. Yet, if you are sharp and understand what Saturn is about, when meeting someone you can appreciate their degree of structure in one minute. People who have structure have a certain psychological 'density' about themselves (not to be confused with heaviness), which can be identified instantly. Apart from that, you will soon notice that the person gives you answers which are rigorous and to the point – as opposed to a big Moon whose answers will often be totally off the topic, or who will constantly change the subject, leaving you with an impression of chaos.
It is, however, through seeing someone carrying out tasks – especially tasks of a certain dimension – that you will be able to see for sure if someone has structure. The power of Saturn gives common sense, method, organisation, capacity for careful planning, duration and perseverance. Without these, the best of intentions are likely to remain on the level of wishful thinking.
The problem, of course, is that it is not enough to have a big Saturn, or even a solid structure, to accomplish great enterprises. If Saturn is not supported by Sun self-confidence, Jupiterian enthusiasm, Mars drive, and so on, it ends up not undertaking anything.

✧ Every act bears its consequences

One of the great lessons that one can learn on Earth is rigour. Precisely because this is a world of limits, every action must be carefully weighed, for it will bear consequences. The capacity to act considerately and with full understanding of possible consequences and results is one of the most powerful features related to Saturn.

9.7 Colours

Black, the traditional colour for death and mourning, has often been associated with Saturn.
Other astrologers have preferred white, because of the dim whitish glow of Saturn in the sky.

Others have chosen violet, and if you look in literature related to colour, you will probably find more!

9.8 The Sun-Saturn dialectic

Sun	Saturn
☉ the centre	♄ the peripheral limit
☉ shines	♄ retains, contains
☉ Higher Self	♄ little ego
☉ the transcendental side of the Ego	♄ the structural side of the Ego
☉ the levity of the Spirit	♄ the gravity of matter
☉ heart	♄ reason
☉ the power of love	♄ the power of limits
☉ unconditional feelings	♄ conditional everything
☉ superb and generous	♄ calculating and sometimes mean
☉ the hottest	♄ the coldest
☉ flamboyant	♄ dim
☉ giver of life	♄ bringer of death

9.9 The Moon-Saturn dialectic

My resolution's plac'd, and I have nothing
Of woman in me; now from head to foot
I am marble-constant (♄), now the fleeting Moon
No planet is of mine.

Shakespeare, *Antony and Cleopatra*, 5.2

Moon	Saturn
☽ ruler of Cancer	♄ ruler of Capricorn[1]
☽ synodic revolution: 29.5 days[2]	♄ sidereal revolution: 29.5 years

[1] In the zodiac circle, Cancer and Capricorn stand opposite to each other.
[2] The astrological tradition often associates the Moon with a symbolic 28 day duration, which is midway between the duration of its synodic and sidereal revolutions.

☽ the closest of the 7 planets to the Earth – and thus the closest of the planetary spheres	♄ the furthest of the planets, and thus the furthest of the 7 planetary spheres
☽ the fastest moving of the 7 planets	♄ the slowest
☽ things which change all the time	♄ fixity, stability, duration
☽ **chaos principle**	♄ **structure principle**
☽ humid, wet	♄ dry
☽ babies and young children	♄ old people
☽ soft and watery	♄ dry and rigid
☽ sleep all the time	♄ suffer from insomnia
☽ careless nature of a child	♄ careful
☽ not always clean...	♄ neat and clean...
☽ but fertile (as in the fertile chaos)	♄ but barren, aseptic
☽ warm and cuddly	♄ cold
☽ feeding, nurturing, giving	♄ selfish
☽ often lacks self-discipline	♄ naturally self-disciplined,
☽ messy, disorganised	♄ orderly and organised
☽ their kitchen is a mess, but full of nice things to eat	♄ their kitchen is immaculate, but there is nothing to eat
☽ vague, easily blurry	♄ precise
☽ often arrive late for appointments	♄ punctual, know how to make time work for them
☽ good at surrender and letting go	♄ good at resisting
☽ humanities	♄ science
☽ biology	♄ mathematics
☽ soft tissues (those which are transparent to X rays, and must be taken away to make a mummy – all that can rot)	♄ mineralised tissues (opaque to X rays, and keep their integrity durably in a mummy)

Thus we have the Jupiter-Saturn, the Sun-Saturn, and the Moon-Saturn dialectics. In section 10.5, we will look at a Saturn-Uranus dialectic. One could also discern an opposition between the values of Mars and those of Saturn: Mars stands for dynamism and action, Saturn for restraint and caution – which does not make it easy to combine the two. Altogether, Saturn is involved in a lot of dialectics and oppositions! This is to be related to the essential nature of Saturn which is to limit, and therefore to oppose.

9.10 Saturn-type sentences

🔔 "But..." 🔔 "I wish I had..." 🔔 "If only..." 🔔 "Watch your step." (also ☽) 🔔 "Careful, you're going to make us late." 🔔 "You're late!" 🔔 "I *never* said that." 🔔 "You've already said that." 🔔 "Look before you leap." 🔔 "Let's stop and think!" 🔔 "You should take a good look before you do that."

9.11 Australia and Saturn

There are many reasons for attributing a strong Saturn planetary force to Australia.

Firstly, it is an extremely old land, with animals and plants which disappeared from the rest of the planet thousands of years ago. The Australian bush often communicates an awesome feeling of ancient power. The land, as a whole, is extremely dry (deserts are typically places where the Moon force has been taken over by Saturn dryness).

Just as Saturn stands for limits and boundaries, so a major feature of Australian history has been isolation – the 'tyranny of distance'. In Australia, wherever you may want to go – whether outside or inside the country – is far.

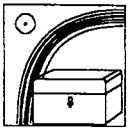
The earthy side of Saturn is also reflected in the fact that Australia produces a major part of its income from the land, through mining and agriculture. Australian people are altogether more in touch with the land than most other western populations. (Despite the high level of urban population, most Australians have a backyard with plants.)

A very Saturnian feature of the Australian culture is the 'overseas complex': all that comes from overseas is so much more beautiful! As long as Australian people have not been overseas, they often look at themselves as if they had not been initiated. The 'tall poppy syndrome' is also quite Saturnian – it carries a certain shyness, so opposite to the self-assertiveness of Jupiterian North America, for instance.

> In terms of pathology and health conditions, in Australia the Sun is particularly hard on the skin, a correspondence of Saturn. We also have a lot of allergies and a phenomenally high rate of asthma.

In terms of Saturn qualities, Australian people do not lack common sense and judgement, and they are cool headed. For example, they do not shoot each other much!

9.12 A prediction



Let us finish this chapter with a prediction. Seeing Saturn's orbit as the skin of the solar system suggests that on the level of consciousness, something changes dramatically past this limit. Just as many astronauts have reported significant flashes of spiritual awakening while in space, or after returning from it, so the Hermetic understanding leads us to consider that the first human beings who cross Saturn's orbit in spacecraft will experience phenomenal openings of consciousness.

Just as the first space walks were the harbingers of the dramatic changes in consciousness which are now taking place in the world, I predict that intense transformations of our civilisation will follow the crossing of Saturn's orbit by manned spacecraft.

10 – Uranus ♅

Children today are tyrants. They contradict their parents, gobble their food and tyrannise their teachers.

Socrates

10.1 Astronomical facts – seeds for symbolism

➢ Mean distance to the Sun: 2876 million kilometres, that is, 19.2 times the distance between the Earth and the Sun.

➢ Uranus was discovered on the 13th of March 1781 by Herschel, in England – the first planet to be discovered in modern times.

These were the years of the declaration of independence of the American colonies of Britain (1776), Montgolfier's first balloon flights (1783), the American constitution with its humanitarian ideals (1787), the beginning of the French revolution, of which one of the key mottos was 'Liberty, Equality, Fraternity' (1789), Galvani's discovery of electricity, the beginning of homoeopathy with Hahnemann's findings on cinchona (1790).

➢ Uranus revolves around the Sun in about 84 Earth years.

➢ Yet Voyager II revealed that one day of Uranus (the time Uranus takes to rotate on its axis) only lasts about 17 Earth hours.

➢ Uranus presents a surprisingly high inclination of its rotation axis: 82 degrees, meaning the rotation axis is nearly in the plane of the orbit!

Pluto's inclination is even greater. This could favour the argument that the trans-Saturnian planets (Uranus, Neptune, and Pluto) are strangers from outer space – even if only symbolically.

➢ A consequence of this inclination is that on the poles, each Uranus day and each Uranus night lasts 41 years! Voyager II has shown that the temperature is the same at the sunlit and the dark poles.

➢ The mass is 14.63 times that of the Earth.

Diameter: 47,170 km, about 4 times the Earth's (comparable to Neptune's diameter, which is 3.8 times the Earth's).

➢ Uranus' atmosphere is mainly hydrogen (88%) and helium (12%).

➢ Uranus has 11 rings and 15 known satellites.

10.2 Planetary archetype

Uranus is often described as a transcended Mercury, or a higher octave of Mercury. This means that several features associated with Uranus are either the highest of the Mercury qualities, or an accentuation of Mercury qualities.

✧ Fast moving and unexpected

Uranus has an affinity with sudden changes and all that moves fast – especially when it is unexpected and surprising, if not startling like an earthquake. It is the planet of those who wish to pioneer the future, and of all that is new and hyper-modern.

✧ Supermind

Uranus is the planet of brain power, high faculties of abstraction, super-fast intelligence functioning and genius. Lateral thinking, for example, is a typically Uranian mode of problem solving.

✧ Technology

Uranus rules electricity, waves, radio communications, electronics, and computers ('artificial intelligence' is typically a Uranus concept). Uranus is also the planet of aviation and flight in all possible forms, from space journeys to astral travelling.

The present technological awakening can be read as a forerunner of the age of Aquarius – the sign ruled by Uranus (and Saturn).

✧ Esotericism

In his musical work *The Planets*, Holst calls Uranus 'The Magician' – Merlin, with all his tricks, was certainly a great Uranian.

Interestingly, it is not uncommon to call experts in computing 'wizards'.

Esoterically, Uranus is related to the power of spiritual vision and cognition. It leads to flashes of illumination and clear revelations (as opposed to Neptune, whose inspiration is more mystical and watery).

10.3 Uranus qualities and psychological features

✦Curious, and an inquisitive mind. Discrimination.

✦Inventive.

✦Independent mind, original, eccentric.

✦Surprising, if not disconcerting. The kind of people to whom one feels like saying "You may have been a pain, but you've never been a bore."

✦Fast moving.

✦Turned toward the future. Always looking forward, preempting the next move. The maverick.

Mars represents the 'right-now' power, the capacity for doing things immediately, without any procrastination. Uranus, however, does things even before they have to be done!

✦Good at technology. Enjoys using computers. The person who can read the manuals.

✦Visual. Can be remarkably intuitive.

✦High humanitarian ideals.

10.4 Negative qualities and pitfalls related to Uranus

✦Uranus, by nature, is not especially patient.

✦At times, the fast-moving nature of Uranus can become erratic. There can be nervousness, sudden outbursts of agitation, or sometimes even violence.

✦Owing to their love of the unexpected, Uranus people often find it difficult to follow routines, which can sometimes greatly diminish their capacity for accomplishing anything in their life.

✦Their independent mind can also make it difficult for them to abide by someone else's authority.

✦They usually do not like the limitations imposed by groups or society.

All these features put together lead to a paradox – Uranus people love ideals of universal fraternity, but are not necessarily good at putting them into practice. In short, drafting charters of human rights is no problem, but flat-mating is terrible.

✦There can also be a dark and malevolent side to Uranus: selfish, destructive and violent, capable of using the mind and technology for dark purposes.

10.5 The Saturn-Uranus dialectic

Saturn	Uranus
♄ the power of limits	♅ the power to break limits
♄ formal, conventional	♅ unconventional, eccentric
♄ conservative	♅ progressive, innovative
♄ the establishment	♅ the rebel
♄ present and past	♅ future
♄ routines	♅ surprises
♄ continuity	♅ sudden changes
♄ tradition	♅ revolution
♄ earth power	♅ air power

10.6 Uranus symbols

✦I Ching hexagram no. 51, 'Thunder', which talks of sudden awakening and earthquake-like shocks.
✦I Ching hexagram no. 49, 'Revolution'.

10.7 Uranus-type sentences

🔔 You ask them: "What's new?" and they answer: "Heaps!" 🔔 "I've had an idea." 🔔 "I've just thought of something." 🔔 "It's so boring." 🔔 "Let's brainstorm." 🔔 "Eureka!" 🔔 "Will it take long?" 🔔 "Think out of the box!"

11 – Neptune ♆

11.1 Astronomical facts – seeds for symbolism

➢ Neptune was discovered by Johan Galle in 1846, on the basis of mathematical calculations by Adams and Leverrier.

This was the epoch of the development of the steam engine and of large scale industry. People travelled by sea. Colonialism, based on sea power, was expanding. Morphine intoxication, following its medical use during 19th century wars, gained momentum.

➢ Mean distance to the Sun: 4500 million kilometres (30.1 times the Sun-Earth distance).

➢ Period to revolve around the Sun: 165 years.

➢ Period to turn around its axis: 16 hours.

➢ Diameter: 44,999 km = 3.8 times the Earth's. Neptune is very close to Uranus in size, mass, and composition (mainly hydrogen and helium).

➢ Neptune has 2 satellites: Triton (larger than Mercury) and Nereid.

11.2 Planetary archetype

✧ A higher octave of Venus and Moon

Just as Uranus is a superlative Mercury, so Neptune is often described as a superlative Venus. Neptune's symbolic filiation, however, is not only to Venus, but also to the Moon. You will find that several qualities listed below suggest a transcended Moon as much as a transcended Venus.

✧ Flows of inspiration

In Sanskrit, the words *kavi*, poet, and *ṛṣi*, seer-sage, were regarded as synonymous. Being a *ṛṣi* meant being able to tap from divine flows of inspiration and translate them in the form of hymns for the rest of the community. The very etymology of the word 'in-spiration' is evocative of Spirit entering a person. More generally, inspiration is the process by which universal qualities are imparted to an individual – which epitomises the essence of Neptune.

Is Neptune's inspiration always spiritual, mystic or religious? It can certainly be artistic too – music, painting, poetry, and so on. However, when dealing with questions of this kind one must always remember that the divorce between art and spirituality is a relatively recent phenomenon. Even

when they hate spirituality, artists often have a feeling of awe towards art, exactly as if it were sacred – a very Neptunian attitude! When living the higher values of Neptune, everything becomes sacred, because cosmic consciousness permeates the most simple attitudes of daily life.

✧ The planet of universality and transcendence

An important part of Neptune's symbolism is the aspect of communion, or even melting, by which the individual becomes one with the whole creation. As such, Neptune is the planet of love for the Divine, just as Pisces (ruled by Neptune) is the sign related to Christ consciousness.

11.3 A world not yet ready for Neptunian values

The problem with Neptunian values is that, to take advantage of them, one must live one's life at a high level of clarity and spirituality – otherwise, one simply cannot tap from them. The problem is more or less the same with the two other trans-Saturnian planets, Uranus and Pluto. Let us illustrate this with an example relating to Uranus.

Take a brilliant mathematician, with Uranus conjunct to the Sun and six other planets. When he was six and a half, he read his first maths treatise, and had a huge flash of consciousness. This marked the beginning of a thrilling exploration of higher mathematical concepts, not unlike pioneering unknown lands. Luckily, his talents were soon recognised, so he could enter university when he was fourteen, instead of being bored at school. He is now twenty-two, he has completed two PhDs, and all the universities in the world want him.

Now imagine the same man, born with this fantastic Uranus power ten thousand years ago, amongst mace-hunting tribes which lived in caves. What kind of life would he have had? Would he ever have come in touch with his Uranus supermind? That sounds very unlikely. He may have instinctively felt that there were powerful values hidden deep inside, but he would probably never have been able to awaken them.

The very same can be transposed to Neptunian values. At least, there are now starting to be many opportunities in this world for developing science-related Uranian qualities. But there are still not that many opportunities for expressing the deeply mystic values of Neptune (as there are still not many opportunities for expressing the occult visionary side of Uranus). This is why a number of souls which shine like lighthouses in the spiritual worlds appear relatively mediocre, if not insignificant, while incarnated on Earth – just as the Uranus genius of our example may well have been pitiful at mace-hunting.

11.4 Qualities and psychological features related to Neptune

✦Imagination.
✦Intense dream life.
✦Psychic, and sometimes even inspired. But very few can tap from Neptune's high flow of inspiration, and in most cases the psychic abilities are limited to déja-vu and a few premonitory dreams.
✦Mediumistic and channelling abilities.

11.5 Negative qualities and pitfalls related to Neptune

✦Nebulous, vague, blurry, hazy.
✦Dreamy, as if in a cloud, not fully present, and often not fully incarnated. Neptunian look – not looking *at* you, but looking *through* you (or sometimes looking one inch above your head).
✦Lack of purpose and clarity.
✦Tendency to be drawn to alcohol, drugs, and intoxications of all kinds. A personality prone to addiction.

11.6 The great lessons of Neptune

✧ Universal love
✧ Realising one's unity with the Divine and with the creation
✧ Intoxication with the Divine

Neptune, being a transcended Moon energy, can be related to soma, the lunar fluid of immortality (section 4.7) which brings not only spiritual and poetic inspiration but also the ultimate intoxication – that with the Divine.

11.7 The main lessons Neptune people need to learn

The great challenge for people with a strong Neptune is to incarnate their spiritual potential, rather than just being a free floating spirit. This requires patient and sustained efforts aimed at facing reality and fulfilling their commitments instead of escaping into dreaminess. If they do not take care, their life can easily turn into a Moon chaos of superlative proportions. In relationships as in other matters, they should frequently ask themselves the question: "Am I dreaming here?"
Vagueness, in particular, is the number one enemy of Neptunian people. They may feel many energies and spiritual beings, but without a thorough training to understand precisely what it is that they are connecting with, their chances of a real spiritual breakthrough remain faint. Vagueness, however, is not only to be fought in spiritual matters, but in all aspects of life – constant efforts to manage the small details of practical life and be on time for appointments are often what makes all the difference in the end.

11.8 Russia, Saturn and Neptune

Isolation, which we saw as one of the Saturn features of Australia, was an even more fundamental element in the history of many parts of Russia, as summarised by an old saying of Russian peasants, "God is too high, and the Czar is too far". In Australia, the Moon-withering Saturn moulded deserts; in Russia it took the form of frozen tundra. Economically, Russia (and the former Soviet empire) have always been better at solid, heavy industry, than at fine technology such as computers, for instance (a Uranus field).
The communist social organisation, with its massive administration and its prison camps where men were lost and forgotten, can be read as a monstrous Saturn-Neptune combination – cold, slow moving, and engulfing its neighbours like a sea monster.
In relation to Neptune, one can also notice the massive problem of alcoholism faced by this country. And on the positive side there is the 'Russian mystic soul' – the deeply ingrained spirituality of the Russian people. Edgar Cayce, the great Neptunian American prophet who gave thousands of readings while in a state of psychic sleep, predicted that from the spirituality of Russia would come "the hope of the world", a spiritual renewal that would influence the whole planet.

> Cayce indicated clearly that this impulse would not come from communist Russia, but from the free state that would follow it.[1]

Rudolf Steiner also predicted several times that the Slavonic people would lead a spiritual culture in the next cultural epoch.

11.9 Neptune-type sentences

🕭 "Where am I?" 🕭 "Maybe." 🕭 "Who knows?" 🕭 "Some day..." 🕭 "What was I saying?" 🕭 "Oh! I forgot!" 🕭 "I've got the feeling..." 🕭 "I had a dream..." 🕭 "I can sense that..."

[1] See, for instance, Robinson, Lytle, *Edgar Cayce's story of the Origin and Destiny of Man*, Berkeley Books, New York, several editions.

12 – Pluto ♇

12.1 Astronomical facts – seeds for symbolism

➢ The existence of this planet was first predicted by Percival Lowell, then discovered in 1930.

This was at the beginning of the great depression in the United States (1929), and three years before Hitler came to power (1933). It was the dawn of nuclear fission, which was to lead to weapons of destruction of previously unsuspected magnitude. It was also the dawn of the wreckage of planet Earth in large proportions.

➢ Mean distance to the Sun: 5900 million kilometres (39.5 times the Sun-Earth distance).

➢ Revolution around the Sun in 248 years.

➢ Pluto turns around its axis in 6 days.

➢ Diameter: 2300 kilometres (slightly less than our Moon).

➢ Mass: 1/7th of our Moon's.

➢ Temperature: -220°C (only 50 degrees above absolute zero!)

➢ Of all the planets, Pluto has the highest inclination: 17.2 degrees.

The inclination is the angle between the plane of a planet's orbit around the Sun and that of the Earth's orbit.

The second highest inclination is that of Mercury, only 7 degrees; then comes Venus with 3.3 degrees. Most of the other ones are below 2 degrees. This is in favour of looking at Pluto as a migrant from outer space, rather than a native of the solar system.

➢ Pluto also has the largest eccentricity of all the planets.

The eccentricity measures how 'flat' the ellipse of the orbit is.

Thus, in the vicinity of its perihelion (nearest point to the Sun), Pluto is closer to the Sun than Neptune!

From January 1979 to March 1999, Pluto was closer to the Sun than Neptune was. Astrologically speaking, this favoured the emergence of various Pluto-related trends and changes, such as AIDS and nuclear fusion. A number of trends which until then had remained hidden were brought out into the open, such as esoteric knowledge becoming widely available, and the recognition of homosexual rights.

➢ Pluto has one known small satellite, Charon, which was discovered in 1978.

12.2 Mythological facts for meditation

✸ Pluto is the Latin name, Hades the Greek.

✸ He is the Lord of the underworld, while his brother Zeus rules over sky-heaven.

No wonder a Jupiter-Pluto conjunction, gathering the forces of the two planets, is seen in astrology as a massive accumulation of power.

✸ His palace is in the middle of Tartarus.

✸ Pluto rules over the dead. All that is reaped by death falls into his realm, and so he is said to be the richest of all men and gods.

✸ When Sisyphus had chained Death and was keeping her prisoner, Pluto had to ask Mars to set her free, because his empire was becoming empty.

12.3 Planetary archetype

✧ A higher octave of Mars

Pluto is a superlative Mars. Mars is fire, Pluto is transcended fire – either for the highest spiritual purity or for climaxes of destruction. Where Mars is intense, Pluto is devastating. Mars rules over cutting tools and weapons, Pluto rules over nuclear weapons. Mars, god of war, rejoices in slaughter; Pluto, lord of the dead, keeps his subjects in a state of semi-sleep so as to enslave them totally.

✧ Underground

Pluto governs all that is underground, concealed or secret – whether bunkers, caves, underground psychological energies, the power of the lower chakras, or the sexual force.

✧ Death and resurrection

Before Christ could be resurrected, He first had to die on the cross. As Paul puts it, before a plant can be born, its seed must first die in the ground.

> What you sow does not come to life unless it dies.
>
> I Corinthians 15:36

Pluto presides over all the transformations which start with a phase of chaos or even destruction, and end up in a completely different order.

✧ The highest alchemy – victory over death

> The last enemy to be destroyed is death.
>
> I Corinthians 15:26

A common feature of a number of alchemical processes is that they start with a phase of separation or putrefaction, in which matter is turned into chaos. Then the principles which had been separated are reunited into a

grandiose wholeness. Taking the passion of Christ as a metaphor for the making of the philosopher's stone, *The Glory of the World*, a classic text of alchemy, comments:

> "His soul had to be separated from His body, and once more joined to it on the third day, that His body might be glorified, and rendered as subtle as His soul and spirit... But now, Christ having been dead, and His soul having afterwards been re-united to His body, they are henceforth inseparably conjoined into one subtle essence."[1]

Pluto is not just the planet of death, but also of life eternal. From this higher perspective, it is precisely because Pluto is the planet of the descent into the underworld (into the deepest secrets of matter) that it can lead to the ultimate alchemical transformation which, like Christ's transcended blood in the Grail cup, bestows eternal life.

How not to marvel again at the cosmic coincidence by which the man who discovered Pluto had the same name as the knight who, in the legend of Arthur, found the Grail!

✧ The dark side of the force

Esoterically speaking, it could be expected that the principle which governs the highest purity should also be the one which rules dark forces. Just as several Gnostic texts do not make a clear distinction between Hades and the devil, so the Pluto energy rules over black magic, occult sects such as Nazism, and Ahrimanic and other underground dark forces.

12.4 Qualities and psychological features related to Pluto

✧ The magnetic power of the lower chakras

✦Strong emotions and passions.

✦Magnetic personality, knows how to use the power of the lower chakras. Can fascinate and has strong fascinations (like black holes which engulf everything).

✦Intense, 'full on', has a passion for extremes – too much is not enough!

✦Can go far into sex and explore fantasies beyond limits.

✦Can exert a magnetic attraction over money and its power. Just as Hades hoards up extraordinary treasures in the underworld, so Pluto people can end up in positions of extreme power.

✦Black clothes look more black when they are worn by Pluto people.

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[1] Translation found in Waite, A. E., *The Hermetic Museum*, London, 1893, Vol. 1, pp. 168,169.

It often enhances the magnetic side of their personality. At the same time, some Pluto people may wear black as a way of indulging in black moods.

✧ The compulsive need for transformation

✦A strong Pluto often goes with a perpetual need for transformation and metamorphosis, and so Pluto people can have radically different phases in their life. You meet them as a left political extremist, and ten years later you find them at the head of a multinational company, or totally absorbed in spiritual practice. Pluto people like to be total.

It is not rare for these transformations to start with phases of complete chaos, out of which they emerge better than ever, as the phoenix reborn from its ashes. Things which would normally leave people annihilated, such as a dramatic accident or losing all your family, often have the opposite effect on people with a strong Pluto. When you expect them to be at their lowest, they suddenly appear the best they have ever been, transformed and launched in a new direction.

12.5 Negative qualities and pitfalls related to Pluto

✦A characteristic of Pluto is that the negative qualities are not necessarily different from the positive ones! Since going into the depth of darkness is Pluto's way to the ultimate light, should Pluto's negative qualities be regarded as pitfalls or as blessings? This ambivalence between the values of light and darkness is intrinsic to Pluto's nature.

✦Pluto's compelling need for extremes can turn into a fascination for the abyss.

✦Self-destructive tendencies, or even suicidal behaviour.

Scorpio is ruled by Pluto. A characteristic of scorpions is that if you surround them with a circle of fire, they sting themselves and commit suicide – a fact which is extremely rare in the animal kingdom.

✦Explosive fits of inner – but sometimes also outer – violence.

✦Annihilation of conventional values, which can even lead to violent crimes.

✦Complacency in chaos. It is not rare for Pluto people to destroy the things they have and the things they love, as a compulsive way to re-emerge into the new Self. But again, should this be seen as negative, or as the quickest possible way to the light?

12.6 The lessons of Pluto

✧ Intensity – nothing wishy-washy

I know your works, you are neither cold nor hot: Would that you were cold or hot!

> So because you are lukewarm, and neither cold nor hot, I will vomit you out of my mouth.
>
> Revelation 3:15-16

The lukewarm of the Apocalypse, for whom there is no place in the book of Life, are people out of touch with their Pluto. When some spiritual masters say "Holy be your vices!", they of course do not imply that vice leads to the Divine, but that enlightenment is not for the lukewarm.

✧ The need for perfection and the absolute

The part of human beings which yearns for total and uncompromising perfection is their Pluto side. Despite the fact that it can also take them into the abyss, it is the part of themselves which can most surely and directly take them towards God.

12.7 Pluto symbols

✦I Ching hexagram number 18, 'The work on that which has been corrupted'.
✦The phoenix, reborn from its ashes (which is also related to the Sun in traditional astrology).
✦Christ's death and resurrection.

12.8 Examples of Pluto-type people

✦People who work in caves, bunkers or submarines (preferably nuclear). It is symbolically significant that nuclear weapons are usually hidden underground, or deep under the sea.
✦People who handle a lot of cash.
✦Members of secret societies and 'underground' movements. (Pluto people *always* look like they are members of a secret society.)
✦People who have recourse to blind violence, either against society as in the case of terrorists, or against themselves, as with heroin addicts or with punks who dress only in black and prick safety pins through their nostrils.
✦Darth Vador.
✦Al Pacino in *The Godfather*. Who would believe, at the beginning of the movie, that this young American serviceman who looks so out of touch with Mafia dealings is to become the next godfather?

12.9 Pluto and Germany

By nature, the 'German soul' is not superficial – to say the least. It would of course be far too general to see Pluto as the dominant planet of all Germans; however, I would definitely say that, as a nation, German people carry more Pluto intensity than the French or the English. It is also in rela-

tion to a strong Pluto that the Germans are the great experts in ley lines and geobiology, the discipline which explores the magnetism of the Earth. Historically, one can also notice that nuclear weapons originated from the work of German researchers. Nazism (which started around the time of the discovery of Pluto) can also be read as a violent Pluto impulse: a secret society spreading total violence and annihilation – the dark side of Pluto. The way Germany was devastated during World War 2, and re-emerged only a few years later as the leading economic power of Europe was certainly a Pluto form of death and resurrection. So was the reconstitution of the German state after decades of the Cold War and iron curtain.

Germany also has a strong Saturn, hence the traditional solid philosophical tendencies of German people, and their affinity with heavy industries.

12.10 Pluto-type sentences

🔔 "More!" 🔔 "Don't stop!" 🔔 "Wouldn't you like to know!"🔔 "I have to have it, even if it kills me." 🔔 "I'm not sure why I'm doing that, but I just *have* to do it." 🔔 *Man muß gefärlich leben* "One must live dangerously." (Nietzsche) 🔔 "No limits!"

13 – The Planets in your Hand

13.1 Purposes and limitations of the present exercise

This chapter is a light interlude presenting some basic elements of palmistry. These, interestingly, are found in identical form in both the western and Hindu lores of palmistry.

The purpose here is to present simple data only, so that you may check it out for yourself by looking at the hands of the people around you.

A common esoteric theory found in western Hermeticism, as well as in ancient Chinese and Hindu philosophy, is that the whole is contained in each part. Thus acupuncture, and the more modern western developments called 'auriculo-medicine', see the ear as a map in which the whole of the body is recapitulated. Similarly, iridology and foot reflexology take one single part and relate it to the entire human system. On a cellular level, we are not shocked by the fact that each chromosome contains the information required to build an entire individual. In daily life, we find it normal to read a person's emotions and personality on their face. So why couldn't the hand carry some reflection of the person's nature too?

To understand what makes these rudiments of palmistry relevant to our topic, the following key point needs to be kept in view. Old lores do not present the hand as a map of body parts and organs. Instead, they describe its 'mounts', the raised areas of the palm, as each being linked to one of the planetary forces.

13.2 Right hand or left hand?

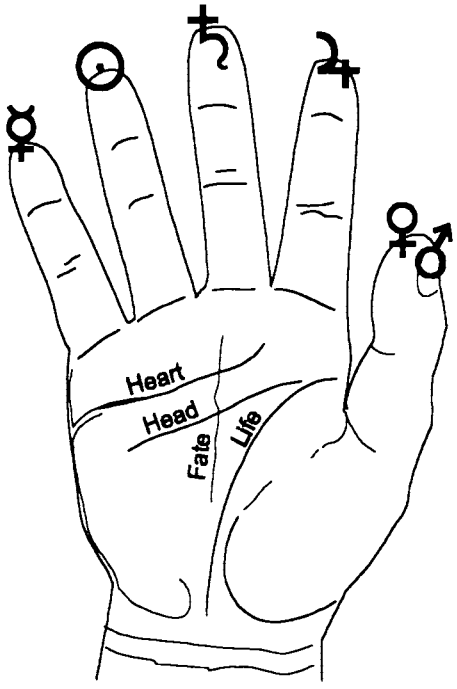
First, which hand should you look at? As you will soon observe, in the same individual the mounts and lines of each hand can be dramatically different. The common theory is that the left hand represents the dispositions and abilities you had when you were born, whereas the right one corresponds to what you are now, after having lived and developed yourself in new directions.

Over the years, I have watched with amazement how people's hands change significantly, especially when they work on themselves. To observe this, I suggest that you make a record of your palms now (photocopying

each palm will do fine) and that you invite your friends and children to do the same. In five years, these will be fascinating documents.

13.3 Line basics

The first features to learn to recognise are the three major lines: heart, head and life.



The beginning of the heart line is considered to be on the side of the little finger.
The life line and the head line begin on the side of the index.
The fate line is not found in all hands.
Just below the hand, the lines which circle the wrist are called the bracelets.

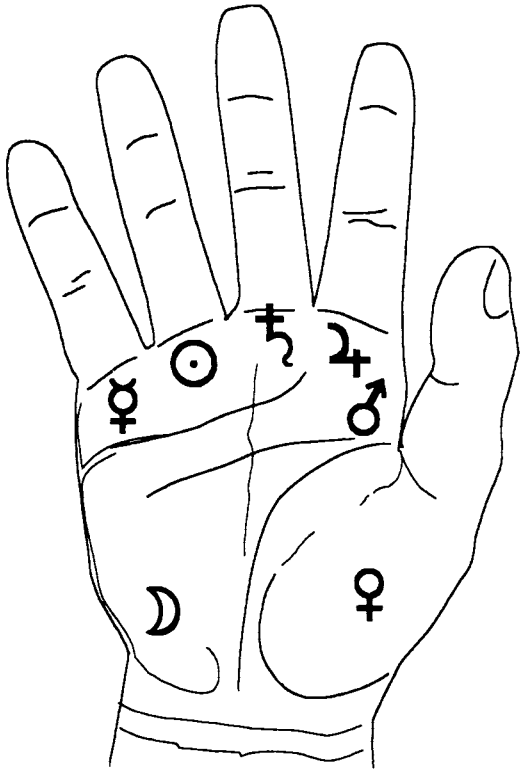
13.4 Fingers and planetary forces

Traditionally, the thumb is related to Venus, the index to Jupiter, the middle to Saturn, the ring finger to Apollo/Sun, and the little finger to Mercury. As we will soon see, these reflect the dispositions of the planetary mounts. In the chapter 'Venus in the Body', we will see that the kidney, which is in many ways a correspondence of Venus, is in reality better related to the dialectic between Mars and Venus planetary energies. Similarly, I would

see in the thumb the expression of both Mars and Venus, rather than Venus alone.
The index finger (Jupiter) is often used to point out and show direction – as in Jupiter, the guide. In a conversation, using your index finger too much can make you look as if you are trying to teach everyone else what to do.
On most hands, the ring finger (Apollo) is longer than the index. If the opposite is true, then it is a sign in favour of a strong Jupiter planetary force.
It is, of course, no coincidence that the line of fate finishes toward the finger of Saturn.
The fact that marriage rings are made of gold goes well with the Sun correspondence of this finger. The main organ of the Sun in the body is the heart, and so one can understand why this finger should be used to wear a symbol of union. But married people are not the only ones to wear a golden ring on this finger. A number of orders of Christian priests and nuns also do, as a symbol of their union with the Divine – which makes the choice of the finger of the Sun even more appropriate.
In French, a way of expressing that one has had an intuition is: *mon petit doigt m'a dit*, my little finger told me, which fits well with the Mercury correspondence of this finger.

13.5 The planetary mounts

Located below the fingers, the mounts of Mercury, Sun, Saturn and Jupiter are the palm side equivalents of the knuckles. The mount of Venus is larger; it is made of the fleshy area underneath the thumb. The mount of Mars is above that of Venus and below that of Jupiter.
The mounts are said to give direct indications of the nature of planetary forces. When examining a flat hand, a fleshy and prominent mount indicates an intense corresponding planetary force, whereas a deflated one indicates low intensity.
Here, two remarks must immediately be made. Firstly, one can have a strong Jupiter but manifest only negative Jupiterian qualities. Similarly, the size of the mount indicates the strength of the planetary force, not necessarily whether the person will display the positive or the negative aspects associated with it.
Secondly, palmistry is a more complicated lore than one might believe at first. It takes into account a great number of lines and other factors, so that the size of a mount in itself is not enough to be assured of the qualities of a planetary force.



This being said, the mounts represent a very traditional way of appreciating the intensity of planetary forces, so it is well worth taking a look at them when trying to determine the dominating planetary influences in a person.

Here is a tip: try massaging the mount of the Moon for children when they cannot go to sleep.

14 – Esoteric Anatomy in the Light of Planetary Forces

14.1 Finding meaning

Before starting this series of chapters on the physical correspondences of the planets, I wish to share with you what a marvellous experience it was for me when I first encountered the Hermetic understanding of the body. While at medical college, I could appreciate the exactness of the physiological facts that were presented to me, but one element was dramatically missing from the picture – meaning. When I discovered the Hermetic perspective, that is, the involvement of planetary forces in physiological functions, the human body suddenly started to make sense to me. A number of facts which I had had to cram in for my exams, took on a completely different meaning. They now became pieces that fitted together into what gradually appeared as an extraordinary puzzle. Fields of pathology which up to that point I had found dreadfully boring suddenly became attractive. Every fact was a new piece of the puzzle, and the global picture commanded awe and wonder.

It is therefore with great joy that I endeavour to share something which proved so precious to me. I would also invite you to adopt an active attitude to the knowledge presented in the coming chapters. For in so doing, you will no doubt discover many other symbolic associations related to the human body, as it is no less than a replica of the 'great world'.

14.2 "As above, so below"

The Hermetic adage, "As above, so below", comes from one of the verses of the *Emerald Tablet*, a short yet essential alchemical text. The main interpretation of this ubiquitous saying is that whatever is found in the creation is also found in a human being. A human being is a microcosm ('little universe') which is a replica of the macrocosm ('great universe'), otherwise known as the totality of the creation. A direct consequence of the Hermetic adage is that whatever is found in the body is the correspondence of something cosmic and universal.

To take a simple example, the main organs are regarded by the Hermetic tradition as the human correspondence of the planets. Thus the spleen is to the body what Saturn is to the solar system. The functions of the spleen in the human system are a symbolic replica of the role played by Saturn in the solar system.
This opens the way for a completely different approach to anatomy – organs and body parts are not just what they appear to be. Behind them is the image of universal trends and forces. From a Hermetic perspective, if one does not recognise this deeper level, one can grasp trivial facts of physiology but the real 'why and how' of the functioning of the body remains an enigma.

14.3 New ways of looking at the body

In order to perceive which aspects of Saturn are reflected in the spleen, or how the gall bladder is linked to Mars, the first step is to understand that from a Hermetic perspective, organs are much more than mere pieces of flesh. Traditional Chinese medicine shares this vision, as do the systems which are concerned with subtle bodies.
From the point of view of subtle bodies, the spleen, like the liver or the heart, is not only made of physical substance; it also has an etheric and an astral component. These are subtle but active principles. They are like the hand in a glove; they govern and activate the physical part of the organ. Just as a television set is a dead piece of hardware without an electric current, so organs would be dead meat without their subtle (etheric and astral) parts.
In the model of traditional Chinese medicine, the principal organs are considered to be like the ministers of a government. Thus the heart is the emperor, the liver is the general, and so on. Any physiological fact we may observe about the heart is just the reflection of its role as emperor. As in the Hermetic model, Chinese medicine holds that without this deeper understanding of the nature of the organs, one completely misses the meaning of physiological phenomena. Incidentally, as we will soon see, there are fascinating similarities between the views of Chinese medicine and those of Hermetic philosophy. A number of Chinese theories which seem very remote from western physiology suddenly take a completely different dimension in the light of astrological symbolism.

14.4 Physical correspondences of the trans-Saturnian planets

In the Hermetic model, a number of organs and body parts are each attributed to one of the planetary forces, from the Sun to Saturn. Uranus, Neptune and Pluto, however, have more global influences. Rather than reso-

nating specifically with one organ, their action is spread to the whole human system. Moreover, their functions are subtle. Actually, many astrologers never venture to indicate any physical action for the trans-Saturnian planets, regarding them as a mystery!
Because of their different status, it is best to deal with them after having reached a global view of the bodily correspondences of the seven traditional planets, as well as their associated pathology and characterisation in terms of subtle bodies.
In the chapter 'Subtle Bodies and Planetary Forces', we will first look at how the trans-Saturnian planets can be related to the highest aspects of the human subtle architecture. Following the chapters on disease, we will delve into the actions of Uranus, Neptune and Pluto on the physical body, and illnesses related to those planets.

Before starting this journey into esoteric anatomy, one last point – it is of course not possible to exhaust the topic within the limits of this book. An entire medical encyclopedia would be required to cover the whole body! Here the purpose is just to present a method, and expose the logic of astrological symbolism.

14.5 The zodiacal signs in the body

The astrological tradition assigns certain body parts to each zodiacal sign, according to a pattern which more or less unfolds the zodiac along the body, from Aries-head to Pisces-feet. These correspondences are relatively fixed and ancient – you may remember seeing them depicted in the illustrations of Middle-Age manuscripts of calendars and almanacs.
Because each sign is ruled by one (or sometimes two) planets, the relations between signs and body parts is necessarily related to those between planets and body parts. As you will see in the coming chapters, our exploration of the body in terms of planetary forces will mostly match the following map of the signs.

1 – Aries (ruled by Mars)

Head and face.

Just as Aries is the first of the signs of the zodiac, so the head is (usually) the part of the baby that first emerges into the world.

Some see in the pictogram of Aries the shape of the nose and eyebrows.

2 – Taurus (ruled by Venus)

Throat and neck.

Just as the bull is a symbol of fertility, so we will see that Venus rules the kidney which, esoterically speaking, is the repository of the sexual energy.

3 – Gemini (ruled by Mercury)

Lungs, shoulders and arms.

And also the wings, of course!

4 – Cancer (ruled by the Moon)

Chest and stomach.

Symbolically, a powerful analogy to describe the shape of the pictogram of Cancer is that of a vortex. However, some also see in it a pair of breasts, which is consistent with the symbolism of mothering and nurturing attached to the sign of Cancer and to the Moon.

5 – Leo (ruled by the Sun)

Heart and spine. Solar plexus.

Some see in the pictogram a (symbolic!) representation of the heart and major blood vessels.

6 – Virgo (ruled by Mercury)

Intestines.

The pictogram of Virgo is said to represent intestinal convolutions.

7 – Libra (ruled by Venus)

Kidney.

The pictogram represents scales (which is the meaning of Libra in Latin) in a state of balance. Apart from the association with higher Venusian harmony, this also draws attention to the kidney (classically related to Libra by the astrological tradition) as the custodian of the balance of a number of physiological functions.

8 – Scorpio (ruled by Mars and Pluto)

Genital organs and anus.

Some relate the nose and also the bladder to Scorpio. The sting of Scorpio, like the arrow of Mars, has often been related to the male genital sexual organ (even though Scorpio rules both male and female sexual organs).

9 – Sagittarius (ruled by Jupiter)

Thighs and hips.

Some also relate the buttocks to Sagittarius.

10 – Capricorn (ruled by Saturn)

Knees.

11 – Aquarius (ruled by Saturn and Uranus)

Ankles.

12 – Pisces (ruled by Jupiter and Neptune)

Feet.

14.6 The 7 ages of life

Because there are 7 planets, and because the number 7 is often related to progressive evolutions, the astrological tradition symbolically divides life into 7 periods, each ruled by one of the planets. The order follows the sequence of the planetary hours (see Chapter 36) but in reverse: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn.

✸The foetal stage (during which one is immersed in fluid), infancy and early childhood until about the age of 7, are correspondences of the Moon. Early childhood is the time when children need to be fed and taken care of, and when they cling to their parents. Their mood can change incredibly quickly. It is also the time when the contours of the body are the roundest, and when the water content of the body is the highest.

✸The period of childhood from about 7 to 14 is a changing, playful time, and thus naturally related to Mercury. As in the hermaphroditic nature of Mercury, the sexual differentiation is not yet clear. It is a time of quick transformations, frailty and instability.

✸Then comes the blossoming of the body, naturally related to Venus (remember the Hindu gods, who are always sixteen). During this period (from about 14 to the early twenties), people start discovering sexuality and becoming attracted to the other sex.

✸The twenties is the period of life related to the Sun. It is the zenith of vitality, and also the time of greatest mental agility (most Nobel prizes in physics go to people in their late twenties and early thirties, which goes very much against the cliche of the bearded old professor). It is often a time when people are in quest of perfection, and have high and generous ideals.

✸The beginning of maturity goes to Mars. It is the time when people start getting into their power and become concerned with fighting for their position in society. They become more concrete and incarnated, and are concerned not only with projects and ideals but with their implementation. They start making a stamp on the world with their realisations.

✸Maturity is traditionally related to Jupiter. It is the time when people start benefiting from the results of their efforts, and end up in positions of responsibility. It is also the time when many people put on weight.

*Old age, when vitality declines, is related to Saturn. The body starts drying up, and people have to slow down.

15 – The Sun in the Body

15.1 Heart and Sun

What is the essence of Sun symbolism? The Sun stands for that which is central, sovereign, and therefore linked to the Spirit. Which organ fits this symbolism? First and foremost the heart does, and indeed several ancient systems of medicine perceive it as the seat of the most essential vitality.
Let us look at the main symbolic associations between heart and Sun.

⊕ A simple fact is that if the heart stops functioning, a person immediately collapses and their life is terminated within a few minutes. This is an obvious reason for considering the heart essential to life.

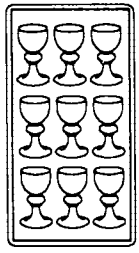
⊕ The Sun stands for that which is the **core** – a word which comes from the Latin *cor*, meaning both core and heart.

⊕ **Spirit** – In traditional Chinese medicine, the heart is the seat of the *shen*, the highest spiritual part of human beings. In several Hindu systems, the heart centre is seen as the seat of the *jīvātman*, the flame of eternal consciousness. In anthroposophical medicine, the system originated by Rudolf Steiner, the heart is related to the Ego. *Shen*, *jīvātman* and Ego – all of these can be regarded as modalities of the Spirit, or Higher Self.

⊕ **Joy** – In traditional Chinese medicine, the emotion related to the heart and to fire is joy. This is to be symbolically related to the major arcanum of the Tarot deck called the Sun, which also stands for joy, and to a string of associations between joy, heart, and Spirit found in various traditions.

⊕ **Essential vitality** – An important principle of Ayurvedic medicine (and more generally of Hindu thought) is *ojas*, the quintessence of sexual energy. It is a most precious substance/energy (even though not a physical one) on which physical health and vitality rest to a great extent. An even more precious principle is the *param-ojas*, which is the supreme quintessence, a highly refined and concentrated form of the *ojas*. The seat of the *param-ojas* is the heart, and it is considered that if the *param-ojas* comes to be damaged (for instance due to harsh emotions or physical exhaustion) all sorts of diseases will result.

If the *ojas* can be seen as a Venusian principle, the *param-ojas* is definitely a solar one, with its seat in the heart and its symbolism of essential vitality.



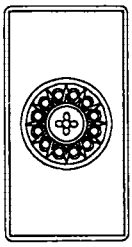
⊕ **Love** – There are interesting linguistic associations between heart, love and lion, which symbolically relate to the heart. Leo is a Latin word which means lion, and the sign of Leo is ruled by the Sun. Astrologically speaking, due to this rulership, the characteristics of the sign of Leo and that of the Sun are very close. Just take any astrological treatise and look up the psychological features attributed to Leo and you will find them quite similar to those we described for the Sun.

	lion	love	heart
Hebrew	*lavi*		*lev*
Russian	*lev*	*lioubov*	
German	*lowe*	*liebe*	

15.2 Healing perspectives regarding the heart

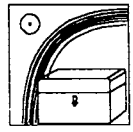
A simple consequence of the association between Sun and heart is that plants or other remedies related to the Sun energy can be used to reinforce the heart – for instance if a patient is lacking joy, or even as a complement to nurture the heart's energy in the treatment of a heart disease. But there is much more to it than this. From an astrological perspective, just as the Sun is the centre of the solar system, so the heart is the centre of the human system. Remember what we discussed about the king – if he does his job, which is to radiate the organising power of the Spirit, the whole kingdom is prosperous. Similarly, if the heart is strong and radiates the Spirit, the whole body is healthy.

This principle, which is a consequence of the solar symbolism of the heart, is found not only in Hermeticism but also in several systems of traditional medicine. It is clearly stated in Chinese medicine, where the heart is the emperor, the one who mediates between the order of heaven and the Earth, and is responsible for the welfare of the entire body. Tibetan medicine considers that when the heart is strong, the body is not easily prone to disease, and that for an illness to take place there nearly always has to be a weakness in the heart first.



In the west, Culpeper, author of one of the most famous treatises on herbs in the period when alchemy flourished, concluded his *Complete Herbal* with:

> "Regard the heart, keep that upon the wheels, because the Sun is the foundation of life, and therefore those universal remedies *Aurum Potabile* and the philosopher's stone cure all diseases by fortifying the heart."



An important principle of the Clairvision techniques of healing is that various kinds of pathologies and health disorders, even if they have nothing to do with the physical heart, can be improved if one reinforces the energy of the heart centre.

15.3 The two hearts

In terms of planetary forces, there are two aspects to the heart. One is the spiritual heart, that is, the heart which connects to the Spirit and mediates its higher order in the body. It is the emperor of the Chinese bodily government. In terms of planetary forces, it relates to the Sun.

The other is the *beating* organ which pumps the blood. It is a big red *muscle* which *contracts* all the time and, as suggested by the word 'beat', it is related to Mars. It responds immediately to any Mars emotional movement, such as anger or other samskara-related reactions, in the form of an alteration of its rate. It allows people with a strong Mars energy to become sports champions. It likes rock 'n roll music and rhythms which resonate with its own beating nature.

The concept that there are 'two hearts' is also found in traditional Chinese medicine.

- The first one, which is the emperor, is *xin*. It is related to the *jun huo*, 'imperial fire' or 'sovereign fire', and corresponds to the *shou shao yin* meridian.
- The other, often called 'heart constrictor' or 'pericardium' in English translations of acupuncture texts, is connected to the *xiang huo*, 'ministerial fire'. The heart constrictor is a minister and emissary of the emperor, and corresponds to the *shou jue yin* meridian.

By 'two hearts', of course I do not imply that there is a second physical heart organ somewhere in the chest, which was somehow missed by anatomists. Neither do I mean that the Sun heart is the heart chakra, while the Mars heart is the physical organ. Both the physical heart and the heart chakra have aspects related to the Sun planetary force and other aspects related to the Mars planetary force. The distinction is nonetheless of great importance when it comes to dealing with a patient because, depending on

whether the patient's problem is related to the Sun or the Mars aspect of the heart, the remedies and the healing strategy will be completely different.

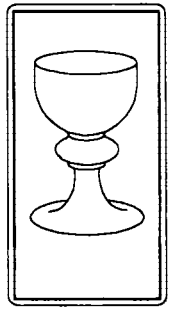
If you wish to penetrate further into the concept of the two hearts, turn back to the myth of the fallen fire in section 7.2. The aspect of the heart (both the heart organ and the heart centre) which is related to the fallen fire is the Mars heart.

15.4 Blood, Sun and Mars

Blut ist ein ganz besonderer Saft.
Blood is a very special juice.

Goethe, *Faust*, verse 1740

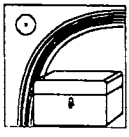
Blood and Sun



From a Hermetic point of view, the blood is infinitely more than modern physiology acknowledges. It has etheric and spiritual functions of a high nature. It serves as a vehicle for the physical expression of the Ego, and thus it is related to the Sun planetary force.

Seen from spiritual vision, the difference between heart and blood is not as obvious as it is physically. The spiritual light of the blood appears like the radiation of the Sun-heart. Similarly, when practising the Clairvision processes of inner alchemy, it is not rare for people to feel their blood – that is their blood energy – as the direct continuation of the heart centre.

It is therefore not surprising that in traditional Chinese medicine, or in Ayurvedic and Tibetan medicines, taking the pulse of patients is used as an extraordinarily precise indication of their state of health. To those who have never seen it, it is difficult to imagine what an amazingly precise wealth of detail a master of Chinese medicine can come up with when taking your pulse. What is the mechanism? Just as all planetary forces are but reflections of the Sun, so the vitality of all organs are but a reflection of the Sun's vitality, carried by the blood, and deciphered in the pulse.



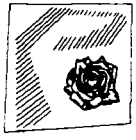
I predict that modern medicine will end up discovering a number of parameters in the blood which will reflect the entire state of health of an individual in full detail. In terms of planetary forces, it will be like an auscultation of the deepest heart vitality. Through these new blood tests, one

will be able to know even more about the past and present medical conditions of a patient than a practitioner of Ayurveda can observe from taking the pulse.
At a later stage, I predict that it will become possible to treat patients just by influencing these factors in the blood and rebalancing the etheric forces behind them. A whole range of physical and psychological conditions will respond to these treatments wonderfully, thus demonstrating the wisdom of the direction indicated by Culpeper and the alchemists: "Regard the heart, keep that upon the wheels, because the Sun is the foundation of life..."

Blood and Mars

But when the blast of war blows in our ears,
Then imitate the action of the tiger;
Stiffen the sinews, summon up the blood,
Disguise fair nature with hard-favour'd rage;
Then lend the eye a terrible aspect.
Shakespeare, *Henry V*, 3.1

Just as there are two sides to the heart, so there are two sides to the blood – one related to the Sun, the other to Mars.
The blood is traditionally a symbol of violence. For many people, just seeing blood can bring up violent emotions.
The fact that the colour of blood is the same as the one archetypally linked to Mars is not just a symbolic association. The red colour is due to the presence of iron, the metal of Mars, in haemoglobin molecules. It is actually in the red cells of the blood that the major portion of the body's pool of iron is found. Conversely, a lack of iron is by far the most frequent cause of anaemia – which shows how closely blood vitality is related to iron.



Let us now turn to some more esoteric aspects. If you were to replace the iron with magnesium in a haemoglobin molecule, you would end up with something quite similar to chlorophyll, the green pigment which serves as a foundation for plant respiration. One of Steiner's fascinating visions was that the red colour of the blood was actually due to the present low level of consciousness of human beings. Steiner saw in the beating heart and its resulting blood pulse the expression of a fundamental vibration of hatred, and he considered that the great mission of human beings was to transmute this hatred-heat into empathy and love. This vision presents clear similarities with our myth of the fallen fire which human beings are to redeem. Once this alchemical transformation of raw fire into the fire of love has been completed, Steiner predicts that the blood of human beings will no longer

be red, but green. (Traditionally in astrology, green is the colour most often related to Venus.)

15.5 Vision, Sun and Mars

Vision and Sun

> The Sun is the lord of sight.
>
> Ptolemy, *Tetrabiblos*, 3.12

One does not need too much imagination to identify the pictogram of the Sun – a circle and a central dot – when observing an eye.
In Chinese medicine, the eye is said to be the gate to the heart, and the heart the gate to the *shen* (Spirit) – a string of associations with a clear Sun symbolism.
A solar symbolism also appears in the gospel verses:

> The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
> But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!
>
> Matthew 6:21-22

Vision and Mars

> An eye like Mars, to threaten and command;
>
> Shakespeare, *Hamlet*, 3.4

In vision, acuity and discernment are related to Mars – the planet of sharpness and cutting edges. The fact that anaemia can create a loss of vision, for instance, can be read symbolically as a reflection of the association between Mars and vision.

> In Chinese medicine, a fascinating point is Urinary Bladder 43, which is said to govern the balance between blood and *qi*. Minor defects of vision can sometimes be spectacularly improved by moxas on this point, thus avoiding the necessity for glasses.

The Mars stamina of a person, as suggested by Shakespeare's lines, can easily be read in their eyes. Thus some people naturally command respect because of the Mars intensity which shines through their eyes.

15.6 Sun, thunderwand/central channel and spine

The second main bodily correspondence of the Sun is usually said to be the spine. Thus, because the sign of Leo is ruled by the Sun, in many books of astrology you will find that Leo governs the heart and the spine.
But why relate the spine to the Sun? The spine is certainly a very central structure, but why should it be more related to the Sun than the brain, for

instance? (The brain is a traditional correspondence of the Moon.) What, in the spine, is so essential or related to the Spirit?

The answer is that, once more, we must not look only to physical structures, but rather to their energetic and more subtle aspects. The Hindu lore of subtle bodies (found in Tantric texts in particular) describes circulations of energy called the *nāḍīs*. These present many similarities with the meridians of Chinese acupuncture. Just as the meridians carry the *qi*, or etheric energy, so the *nāḍīs* are circulations of *prāṇa*. Among all the *nāḍīs*, one is of essential importance – the *suṣumṇā-nāḍī* which, in the Clairvision system of inner alchemy, corresponds to the 'thunderwand'. The *suṣumṇā-nāḍī* is the central channel which ascends from the root chakra at the base of the body, to the crown chakra at the top of the head. What makes this central channel special is that it is said to have a direct connection with the Self. More precisely, the Tantric tradition considers that in the vast majority of people, the *suṣumṇā-nāḍī* is mostly blocked. If, however, through certain esoteric practices the central channel is made to flow, the adept immediately experiences his/her Higher Self, or Spirit. Conversely, each time someone has an experience of their Higher Self, the central channel starts flowing.

Rather than the spine itself, it is the *suṣumṇā-nāḍī*/thunderwand which is one of the main 'organs' of the Spirit, and thus should be related to the Sun.[1]

From this more accurate perspective, can it still be said that the spine is related to the Sun? Strictly speaking, only the aspects of the spine which relate to the thunderwand are to be related to the Sun. Which are these? Posture, for a start. As discussed in *Subtle Bodies, the Fourfold Model*, one of the fundamental characteristics associated with the Ego, or Higher Self, is the fact that human beings stand erect, whereas animals' spines are mostly horizontal. Because there is a direct connection between the expression of the Higher Ego and the verticality of posture, it is predictable that in the future, a number of healing systems will work at finetuning the posture, teaching people the art of standing perfectly erect.

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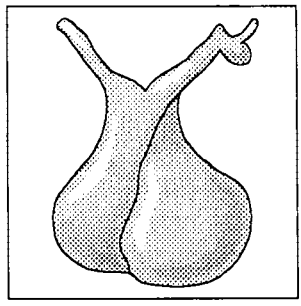
[1] In the Clairvision system of inner alchemy, the thunderwand is considered to be *the* organ of the Spirit, the structure of energy in which the Spirit can resonate and manifest into the physical world, thus fulfilling the kingly function of spiritual rulership we have described as part of the symbolism of the Sun. If the heart can be said to fulfil the same function, it is only because the atom of the heart, that is, the innermost part of the heart centre, is itself part of the thunderwand.

15.7 Pituitary gland



The pituitary gland, also called the hypophysis, weighs only half a gram and is no larger than a hazelnut, yet is one of the most essential command centres in the body. Located not far from the middle of the head (and more or less suspended from the tunnel of the third eye), the pituitary gland influences many functions in the body through its control over other endocrine glands.

In terms of subtle bodies, the pituitary gland is one of the key structures through which the third eye can control the physical body.

> Strictly speaking, the pituitary gland is *not* part of the third eye, but a physical effector of the third eye. For the third eye is a structure of energy, and cannot be reduced to any physical structure. Other physical structures directly related to the third eye include the pineal gland, brain ventricles, and frontal sinuses.

Because of its extreme importance for the proper functioning of the body and in relation to its central command role, the pituitary gland could only be related to the Sun.

> Several processes in the Clairvision system of inner alchemy work at a spiritualisation of the pituitary gland, through an awakening and a transformation of its etheric part. The stalk of the gland, in particular, is a vortex gateway in which intense Ego-related energies can be concentrated, resulting in the stabilisation of higher states of consciousness and the speeding up of the transformation of the body of energy.

16 – The Moon in the Body

16.1 Moon and body fluids

While the Sun and Mars are the planets of fire, the Moon's symbolism is essentially linked to water. Rather than H_2O, the archetypal Moon fluid is the original protoplasm out of which all life has emerged. However, just as the Moon, satellite of the Earth, rules the tides, so the Moon planetary force has a global rulership over all body fluids.

16.2 Moon and soft tissues

> The substance of sea urchins and oysters, the flesh of shellfish and of beasts – all of these are fed by the Moon.
>
> Lucilius

The Moon governs flesh and soft tissues in general. This applies to tissues with a high water content, and to fats – not to muscles, which correspond to Mars. A typical Moon constitution results in a round and soft body – nothing like a Saturn bag of bones, or a Mars athletic mass of muscles.

Interestingly, in Chinese the ideogram for Moon is identical to the radical for flesh.

Here we are making an ideogrammatical pun, for the ideograms for flesh and Moon have different etymologies; they were not identical originally but became so only in the course of evolution of the Chinese language.

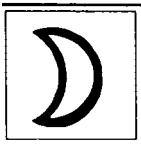
In the arrangement of the fleshy parts, which is one of the differences between a male and a female body, the Moon governs the quantity of flesh, while Venus rules the harmony of the shapes.

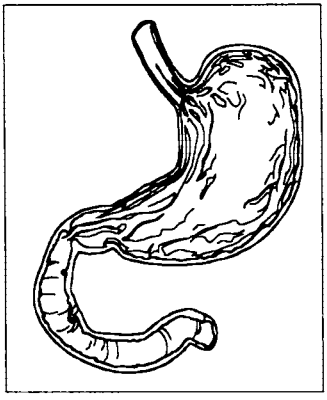
From an astrological perspective, it is perfectly logical that eating too much, meaning indulging in Moon leadings for food, should result in a build up of fatty tissues.[1] Conversely, ascetics, who try to eradicate the

[1] Of course, there are many ways of eating too much. One can be Mars-voracious, Venus-obsessed or Jupiter-excessive. Still, the Moon is the ruling planet of the nutrition function as a whole, and food disorders always have some degree of connection with her.

Moon sensuality from their soul, dry up their body through fasting (and meditating in deserts).

16.3 Moon and the stomach

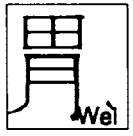




The first thing we may notice about the stomach is that its shape is one of a crescent, like the Moon's pictogram. Just as, in the sky, the Moon constantly changes shape, so does the stomach. After each food intake, it swells dramatically. Conversely, after a 24 hour fast, its size diminishes dramatically.

The analogy does not stop there – the stomach is the place where the inner 'cooking' of the foodstuff begins.[1] More specifically, the role of the stomach is very evocative of the Moon symbolism; it *receives* the foodstuff, breaks it down and turns it into 'chaos' in a warm, moist atmosphere.

Chinese medicine attributes very similar functions to the stomach – putrefaction (*fu*) and cooking (*shou*). At first one may wonder why the Chinese used the word 'putrefaction'; but if one thinks of the Moon's compost-like function which turns the foodstuff into chaos, the term appears perfectly appropriate.



The Chinese ideogram for stomach is significant – on top of the radical for flesh (which you will recognise in the ideograms of other organs) stands *tian*, 'field' (as in 'field of the elixir') which we encountered when discussing the pictogram of the Earth. Thus *wei*, stomach, is the 'field-organ', or 'piece-of-land-organ'.

In the section on illnesses related to the Moon, we will see that from an energetic perspective, the stomach is involved not only in the digestion of food but also of various traumas, psychological and physical.

16.4 Moon and nutrition

More than just the stomach, the Moon governs the whole nutrition function. As we will see in the chapters on diseases, patients with a major eating

[1] Strictly speaking, however, digestion does not start in the stomach but in the mouth, under the influence of saliva and chewing.

disorder (anorexia, for example) usually have a major problem with their Moon energy.

The Moon affinity with liquids is to be put in parallel with the fact that digestion is operated through a liquefaction of the foodstuff, and through the action of juices secreted in various parts of the digestive tract. Where the Moon rules, one can expect fluids and secretions. In the case of digestion, a normal human body secretes more than seven litres of various digestive juices per day, including more than a litre of saliva.

16.5 Moon and the sense of taste

The wettest of the senses, and closely associated with nutrition, taste is naturally related to the Moon (as found in Ptolemy's *Tetrabiblos*, 3.12).

16.6 Moon and the uterus

The correspondence between Moon and uterus is common in astrology, for various symbolic reasons. The Moon's archetype is closely associated with reproduction (remember the endless multiplications when your face is reflected by two mirrors) and so it is logical to associate her with the uterus. The Moon constantly changes shape; so does the uterus. The Moon cycle, with its waxing and waning phases, symbolically parallels the menstruation cycle.

> The end of a Moon cycle is a time of elimination, not unlike a cosmic menstruation. The Full Moon is a fullness of energy, which parallels the intense hormonal secretions taking place in a woman around ovulation.

Moreover, a menstruation cycle lasts on average 28 days, which is extremely close to the duration of a Moon cycle.[1]

> Steiner's vision was that in the past, all women used to have their menstruation cycle perfectly synchronised with the Moon cycle. The fact that this is no longer the case indicates an emancipation from cosmic cycles. This fits well with the scheme of evolution presented in the Clairvision Corpus, where in the prepersonal stage, human beings were immersed in Nature and lived in unity with its rhythms and its wisdom; whereas the personal stage is marked by a gradual separation from Nature, as part of the growing individualisation process.

The functions of the uterus are a perfect embodiment of the Moon's symbolism (and that of the sign of Cancer, ruled by the Moon). The uterus provides the nidus for reproduction – a warm and protected environment in which the foetus can be

[1] Interestingly, a pregnancy lasts 280 days, which further points to a symbolic association between the number 28 (4 times 7) and the mystery of conception.

nurtured and grow. More fundamentally, just as the cosmic waters receive the creative light of the Divine and are the field in which celestial archetypes are physically incarnated and reproduced, so the matrix is a field in which intense creation processes take place. From an esoteric point of view, making a baby is nothing less than a microcosmic replay of the creation of the world.

During the nine months of pregnancy, the foetus will be floating in liquid, the amniotic fluid, which is in keeping with the Moon's *modus operandi.*

16.7 Moon and the reproductive function

Just as we saw that the Moon governs nutrition at large rather than just the stomach, so it is more accurate to say that it is involved in the entire reproduction process rather than just the uterus. Because reproduction is such an essential and vast function, all other planetary forces also have some degree of involvement in it. Thus without a creative seed coming from the Sun, without the creative potential of Venus or Mars' libido and fiery life drive, one could not make a child. Still, archetypally, the reproduction function is linked more to the Moon than to any other planet.

16.8 Moon and breasts

When an organ is more developed in women than in men, it may be expected to be related to either Moon or Venus, two planetary forces with marked female symbolism. The breasts play an important role in being a mother, incarnating the Moon archetype. As soon as a woman falls pregnant, the size of her breasts increases, and the system of ducts inside them grows and branches. The essential physical function of the breasts is to produce milk, which is clearly a Moon substance – *fluid, whitish,* and designed for the *nutrition* of *young children.*

Where is the Venusian influence? As far as size and function are concerned, the breasts relate to the Moon (small breasts in a woman are not in favour of a strong Moon planetary force). The harmony of the shape and the sensuality relate to both Moon and Venus.

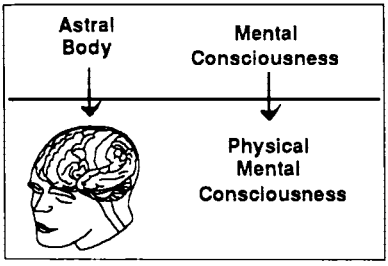
Statistics show that nuns (who do not bear children) have a significantly higher rate of breast cancer than the rest of the female population.

On a spiritual level, breasts relate to nurturing beyond the context of childbearing. As we are presently going through a time of awakening, in which more and more people are naturally starting to perceive and see energies, I predict that a number of observers will relate that they sense energy currents coming out of their nipples. This occurrence will be reported by both men and women. In situations where people give affection, feeling or psy-

chological nurturing, the energy counterpart of the breast becomes activated and starts shining. The breast is an organ of giving, which is why it could only be located close to the heart.
The sages of the *Ṛg-Veda*, when drinking the *soma* – the precious fluid of immortality – often describe their experience as 'sucking the celestial breast'. This cosmic perspective on 'breast-ness' as the way gods give to human beings must of course be related to the fact that the primary meaning of *soma* in Sanskrit is 'Moon'.

16.9 Moon and the brain

The soft, whitish, watery substance of the brain is a first natural reason why the ancients related it to the Moon. On a transversal cut of the brain, one can also notice that the hemispheres have the shape of a crescent.



From an esoteric point of view, the brain does not produce thought – it reflects it, which fits the lunar symbolism. Thought is a function of the astral body. The brain and the nervous system act as a mirror, receiving thoughts from the astral body and translating them physically. On this topic, I refer the reader to the discussion in my book *Entities...*, section 4.3.

Knowing that the word 'soul' can be considered a loose equivalent to the astral body, a greater depth of meaning is revealed in the following words of Shakespeare:

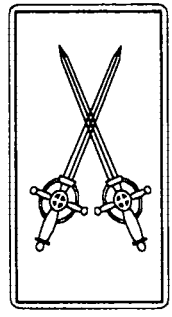
> My brain I'll prove the female to my soul;
> My soul, the father: and these two beget
> A generation of still-breeding thoughts...
>
> Shakespeare, *Richard II*, 5.4.8-10

17 – Mercury in the Body

17.1 Mercury and the nervous system

Because Mercury expresses mental consciousness in the body and is traditionally the planet of mind and intelligence, it is easily understandable that the nervous system has often been related to Mercury.

With the Moon, we considered certain aspects of the brain which also relate to the nervous system: its whitish, watery substance, and the fact that it reflects astral consciousness.



With Mercury, we now come in touch with different functional aspects – connectiveness for a start. The nervous system connects just about everything in the body. Just as Hermes is the messenger of the gods, so the nervous system is in charge of transmissions and communications, carrying information where it is needed in the body.

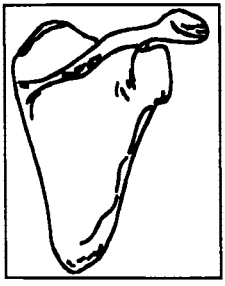
The nervous system operates fast, and is never at rest, just as Hermes is the busiest of all men and gods. The very organisation of the neurones shows an incredibly interconnected network. Neurones carry their information through electric currents and polarities, a fact which greatly favours their association with Mercury. To get a picture of the brain's functioning, sophisticated electric and electronic devices such as E.E.G. and P.E.T. scanning are used.

Cerebellum

Because it plays a key role in coordination and equilibrium, the cerebellum is directly linked to the Mercury planetary force. Through its action, the movement of skeletal muscles is steady and smooth rather than uncoordinated. In other words, the cerebellum gives eloquence to movement.

17.2 Mercury, wings and shoulder blades

The symbolism of Hermes/Mercury is closely associated with that of wings. There are wings on Hermes' helmet and on his caduceus, as well as on his shield and ankles. Clearly, this conveys a message. So at this stage of our journey into esoteric anatomy, let us ask a question. Where are there wings in the body? Anatomical language uses the term 'wing' for the iliac bones, which form the sides of the hips. The aspect of locomotion associated with the hip fits Mercury's symbolism very well.



Another wing shape is found in the shoulder blade, which can be seen symbolically as an upper equivalent of the wing of the iliac bone. Apart from the fact that the triangular shape of the shoulder blade is evocative of a wing, one must also notice that the back of the shoulders is traditionally the area where artists have depicted wings on angels (of which the Greek name, *angelos*, means messenger). From the point of view of healing, the shoulder blades are more than just bones at the back of the shoulders – they are gateways to more subtle psychological and psychic functions relating to levity and lightness in general. When the soul 'loses its wings', as in the case of a heavy depression for instance, working on the patient's shoulder blades can bring significant results.

> Note that birds have large scapulae, on which some of the muscles of the wings are inserted. Anatomically, the wing of a bird is considered to be part of the shoulder girdle.

Two pairs of wings are also found in the sphenoid bone, which occupies a central position in the cranial floor. In a saddle-like depression called the sella turcica, the sphenoid harbours the pituitary gland, one of the master endocrine glands of the body, which has close connections with the third eye.

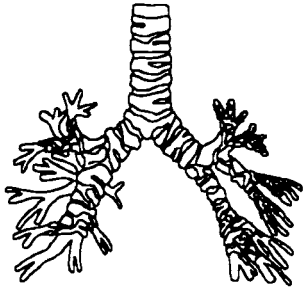
One also talks of wings in the lungs which, among the main bodily organs, are Mercury's principal correspondence.

17.3 Mercury and the lung

There are major symbolic associations between the lungs and Mercury which fit remarkably well with traditional Chinese concepts.

Lung, air/wind and Mercury

A first meeting point can be found in the fact that, through breathing, the lungs are associated with the air element, of which Mercury is the main herald amongst the planets. Just as Mercury is the busiest of all gods and men, so the lungs keep working throughout life without a break, starting with the first breath, and ending with the last.



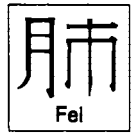
Multiple branching

In Greek antiquity, it was common to erect statues of Hermes on crossroads and at the branching of pathways (so as to call on the god to protect travellers against spirits and thieves). A shape which branches into multiple subdivisions – as in the bronchial tree – is highly evocative of Mercury. In the chapter 'Plants and Planets', we will see that plants with a finely divided stem, such as fennel, for instance, are usually related to Mercury.

To and fro movement

The constant to and fro movement of the air, in and out of the lungs, is a perfect application of the wave oscillation pattern which we described as central to Mercury's symbolism.

The state minister



In the Chinese system, the lung is said to be the state minister, closest to the emperor. The heart/emperor incarnates the unity of the order of the sky-heaven, and it is the function of the lung – through the constant ebb and flow of the breath – to make the link between this unity and the diversity of the rest of the creation. This function is remarkably similar to the way Mercury, because of its closeness to the Sun, appears to move to and fro – as if it were linking the Sun with the other planets. Another striking association between the Chinese concept of lung and the symbolism of Mercury is that the right part of the ideogram *fei* (lung) means 'market-place, sell, buy'.

The lung and Jupiter

In relation to the fact that it is the largest organ in the body, the lung is sometimes also related to Jupiter (for instance by Ptolemy, in *Tetrabiblos* 3.12). Another reason for this association with Jupiter is the highly spiritual nature of the lung. Surrounding the heart with its wings like an eagle, the lung can be the mediator of connections and linkages of consciousness with high spiritual beings and angels.

> When observing angels clairvoyantly, one of the first discoveries one makes is that they have no digestive tube. However, they have magnifi-

cent lungs, made of a luminous spiritualised substance through which they are connected with high states of divinity.

17.4 Mercury and the large intestine

Wind

Unlike other parts of the digestive tract where a lot of cooking takes place, few major chemical reactions occur in the large intestine, which is mainly a place of transit and exchange through the digestive mucosa. In terms of elements, transit or movement means wind/air, which is a logical reason why the large intestine should be related to Mercury. The exchanges through the intestinal mucosa also fit Mercury's symbolism well.

Another association between the large intestine and wind is found in the flatus (gas). In a healthy colon, 7 to 10 litres of gas enters or is formed every day (out of which only half a litre to one litre will be expelled through the anus).[1]

In Ayurvedic medicine, one of the most common ways of diminishing *vata*, the wind element, in a patient, is to give them an enema.

Coordination

A surprisingly relevant association comes from Chinese medicine, which attributes to the colon a role of coordination of all bodily movements. Thus if someone shows a lack of coordination when walking, or even a problem such as stammering, the first organ an acupuncturist will consider treating is the colon. A Chinese medical saying also states: "In cases of paralysis, always start with needling the large intestine meridian." Here we find a beautiful encounter between several trends of traditional medicine. Even if such a principle makes little sense to modern western therapeutics, it does make a lot of sense in terms of planetary forces. A paralysis is a deficiency of air/wind/movement, of which Mercury is the main representative in the body.

Virgo and intestines

Another association between the colon and Mercury can be seen in the fact that in astrology, the intestines are traditionally related to Virgo (ruled by Mercury). The pictogram of Virgo is sometimes read as a representation of intestinal circumvolutions.

If you open a book of anatomy and compare brain circumvolutions with intestinal ones, you can only be struck by the resemblance in shapes. Conventional physiology does not see much functional link between

[1] Guyton, Arthur, *Human Physiology and Mechanisms of Disease*, 3rd Editions, Saunders, Philadelphia, 1982, p. 521.

brain and intestines. The Hermetic vision, however, sees in both of them the expression of Mercury's symbolism – applied to different functions.

Virgo, however, rules not only the large intestine, but also the small intestine. Functionally speaking, there are certainly a lot of movements and exchanges taking place in the small intestine, which is in favour of relating it to Mercury. However, there is also a fair amount of 'cooking' taking place in the small intestine. I refer to the action of various enzymes which are an expression of the digestive fire, and therefore are related to Mars. There is a similar association in traditional Chinese medicine, where the small intestine is related to the fire element, as is the heart.

17.5 The esoteric meaning of the caduceus

Let us now return to the *nāḍīs*, or circulations of etheric energy as described by the Hindu tradition. As we saw when discussing the correspondences of the Sun, the most important of all *nāḍīs* is the *suṣumṇā-nāḍī*, the central channel which runs from the base chakra to the top of the head. On each side of the *suṣumṇā-nāḍī* run two other important *nāḍīs*: *iḍā* and *piṅgalā*. Just by seeing the traditional intertwined representation of these three channels, one can immediately suspect a symbolic association with Mercury's caduceus – as many Indian masters themselves like to point out.

Apart from the similarity in shape, there is great meaning in the analogy. The Tantric tradition, which is the part of Hinduism dealing with energy manipulations and chakra awakening, relates *iḍā-nāḍī* to the Moon and the left side of the body, and *piṅgalā-nāḍī* to the Sun and the right side of the body.[1] The general idea, with these main circulations of etheric energy, is that they each induce a particular state or condition of consciousness. As we saw before, when the *suṣumṇā-nāḍī* is flowing, consciousness turns into a pure awareness of the Higher Self. When *iḍā* flows, the Tantric tradition considers that consciousness naturally internalises, which is appropriate for mental activities, or for contacting inner worlds and inspiration. When it is *piṅgalā* which flows, an externalisation of energies and con-

[1] There also exists a Tibetan Tantric stream, with practices comparable to the *kuṇḍalinī-yoga* of the Hindu Tantric tradition.

sciousness takes place which is adequate for physical activities or anything which has to do with the external world.[1]

As *iḍā* and *piṅgalā* have exactly opposite functions, they never flow at the same time. There is one simple criterion which allows you to know, at a given time, which of the two is flowing. When placing your hand about one inch away from your nostrils and sensing your breath, you will usually notice that the flow in one of the nostrils is greater than the other. According to Tantric texts, when the left nostril predominates, it is *iḍā-nāḍī* which is flowing; when the right nostril predominates, *piṅgalā-nāḍī*. In a healthy person, there is a natural rhythm by which one *nāḍī* flows for a certain period of time (usually said to be 40 minutes), followed by an equally long period where the other *nāḍī* is activated, and so on.

The associations between *iḍā* and the Moon, and between *piṅgalā* and the Sun, fit the astrological symbolism we have described for the luminaries quite closely. The functioning of *iḍā* is said to be cooling, refreshing and internalising all bodily energies, while that of *piṅgalā* is exactly the opposite. The balance between these two opposed polarities is thus the expression of the most fundamental yin-yang rhythm in the body. Just as Chinese Taoism describes the balance between yin and yang as the foundation for health, so Hindu lore considers that a proper balance between *iḍā* and *piṅgalā* is the key for a healthy life. According to several Indian masters, it is this balance which Mercury's caduceus represents, and this is why it came to be the emblem of the medical profession.

[1] One of the main references on the topic of *iḍā* and *piṅgalā nāḍīs* is a Sanskrit text called the *Śiva-svarodyaya*.

18 – Venus in the Body

18.1 Close relationship to Mars

Before starting our tour of body parts and functions of Venus in the body, we must first ponder upon an important principle which we discussed in section 7.8; Venus and Mars are closely associated in their manifestations. There are a number of structures and functions in the body which are not just related to Mars or to Venus, but to the dialectic which links the two planetary forces.

18.2 Venus and quintessence

A quintessence is a refined and concentrated essence. Take any plant, or body, and look for that which is most pure and precious within – this is its quintessence. Take any substance and refine it until all poisons have been eliminated and only a pure, concentrated principle is left – this too is a quintessence.

Quintessences are related to Venus, because the very symbolism of this planet relates to all that is subtle, refined, essential, or rare, precious and costly. Diamonds, for instance, being among the most costly of all gems, could only be related to Venus. Similarly, the most precious and refined energies in the body are logically related to Venus.

18.3 Venus, quintessence and sexual energy

An excellent illustration of the concept of quintessence is found in Ayurveda, the traditional medicine of ancient India, and its doctrine of the 7 *dhātu*. The term *dhātu* can be somehow translated as 'bodily tissue' or 'bodily substance'. But more than the *dhātu* themselves, it is the way they are elaborated which interests us for the moment.

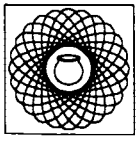
It all starts with the intake of the foodstuff, which is transformed through cooking (*pāka*) into *rasa*, 'juice' or 'chyme', the first of the *dhātu*. Then, under the influence of *pāka*, the inner fire which makes substances transform and is very similar to the alchemical concept of coction, the *rasa* is divided into three parts. One remains part of the pool of *rasa* in the body. A grosser part is eliminated with the faeces; and the most subtle part is re-

fined into *rakta*, 'blood', the second of the *dhātu*. In turn, *rakta* is 'cooked' by a transformative fire, which once again results in a threefold division. One fraction is added to the pool of blood in the system. One fraction is eliminated. And the purest and most refined part is turned into *māṃsa*, flesh. The chain of transformations goes on, leading to the production of more and more refined products: *medhas* (fat), *asthi* (bone), *majjā* (marrow), and finally *retas* (semen, or rather seminal/sexual energy).

> The number of the *dhātu* could only have been 7. In the Hindu tradition, evolutionary sequences are very often linked to the number 7, as in 7 chakras, 7 *loka* (worlds), 7 *manvantara* (ages of the world). Western parallels can be found in the 7 days of the creation in Genesis, the 7 sacraments of Christian churches, and in many other instances.

This model of the elaboration of the *dhātu* is of great significance, and deserves to be pondered upon by all those who try to penetrate the energetic mysteries of the body. It presents a succession of cooking transformations[1] leading from gross products to subtle ones, in a way which presents close similarities with the digestion processes described by Chinese medicine and the elaboration of quintessences in western alchemy. Moreover, the model of the *dhātu* introduces sexual energy as one of the highest essences in the body.

As if we were not already convinced of the association between *retas* and Venus planetary energy, the Sanskrit language adds another clue – the word *śukra*, which means Venus, is synonymous with *retas*!



Another principle of great significance, which appears not only in Sanskrit medical treatises but also in those relating to yoga and subtle bodies, is *ojas*. In the transformation pathways of the body, *retas*, the seminal/sexual energy, itself undergoes a refinement and a concentration process, of which the resulting product is *ojas*, quintessence of the sexual energy.

Ojas is not only extremely precious for health, it also has spiritual properties. In short, it could be compared to a 'spiritual vitamin'. It not only gives superior vitality to the whole body of energy, but also discernment and sharpness (*tejas*) to the mind. Moreover, it strongly reinforces consciousness and awareness, and allows yogis to connect with spiritual worlds – a Venusian symbolism of linkage with the worlds of the Spirit, as in the archetype of the High Priestess.

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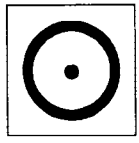
[1] Someone once asked Gurdjieff: "But isn't cooking part of medicine, after all?" With his powerful Russian accent, Gurdjieff answered: "No! Medicine is part of cooking!"

Several forms of yoga advocate the practice of *urdhva-retas*, another concept of great importance in the context of inner alchemy. *Retas*, as we saw, refers to seminal/sexual energy. *Urdhva* means 'upwards' – as in the upward-moving polarity of Venus. *Urdhva-retas* refers to practices by which the sexual energy, instead of being let out of the body downward (for instance through uncontrolled sexual activity) is concentrated and redirected upward, so as to be transformed into *ojas*.[1]



We can now return briefly to the *param-ojas* that was mentioned when dealing with the heart/Sun. According to Sanskrit texts, there exists, stored in the heart, a *param-ojas*, 'supreme *ojas*', which is the most concentrated and refined fraction of the *ojas*-quintessence. In terms of planetary forces, a reading of this fact is that the highest level of Venus is the Sun.

18.4 Venus and jing

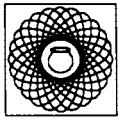
In Chinese medicine and Taoist alchemy, one finds a precious concept called *jing*, which is used in several practices of the Clairvision Corpus.

In Chinese, the word *jing* means 'refined'. It is used to qualify polished white rice, refined salt, or fine gold – any substance from which the dross has been discarded and the essence has been kept. Other meanings of the word *jing* include: 'picked', 'choice', 'perfect', 'excellent', 'superior', 'of the best quality', 'quintessence', 'smart', 'sharp', 'clever', 'energetic', 'full of spirit', as well as 'semen', and 'the fundamental substance which maintains the functioning of the body; the essence of life'.

The fact that the *jing* is linked to nutrition is indicated by the left part of its ideogram, *mi*, meaning 'rice'. The *jing* is an extremely refined product of the digestion processes. At the same time, in the Chinese model, the *jing* is part of the hereditary energies, that is, energies which individuals inherit from their parents, and of which they have a limited pool. The Chinese view is that these hereditary energies can only be exhausted with time, which results in aging and finally death. Thus there are two *jing*, or rather two aspects of the *jing*. One is the quintessential product of digestion proc-

[1] Students of the Clairvision Corpus are invited to compare *urdhva-retas* with Max Heindel's technique using circulations of sexual energy in order to build up higher centres of energy related to the pituitary and pineal glands. See, for instance, *Rosicrucian Cosmo-Conception*, Rosicrucian Fellowship, Oceanside, several editions, pp. 473 ff. The analogy with Taoist practices of concentration of the sexual energy is clear.

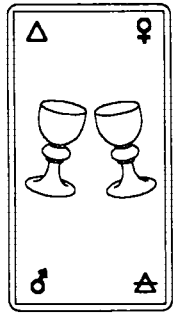
esses, and is very similar to the *retas* and *ojas* of Ayurveda. The other is a hereditary energy, coming from parents and ancestors.



Throughout the Clairvision Corpus, we will use the term *jing* as quintessence of the sexual energy, the most highly refined product issuing from the alchemy of digestion, and more or less identical to *ojas* of the Indian tradition. The elaboration of the *dhātu*, as we have detailed it in the last section, conveys well the refined and precious nature of this quintessence.

18.5 The fallen side of the jing

An important principle of Clairvision alchemy is that, in a distant past, human beings used to experience a wholeness of energy and a close state of communion with the Divine which they came to lose. Together with dramatic changes in consciousness, a complete reorganisation of their sexual energy took place. In terms of biblical records, this corresponds to Eve emerging out of Adam. Before this separation of the sexes, Adam was not a male but the Adam-Eve hermaphrodite being. After it, there was the male Adam and the female Eve. And together with this painful metamorphosis, Eden was lost.



Thus, in one go, human beings lost both their close connection with God, and half of themselves. With this separation of the sexes, which would more accurately be called a tearing apart, we touch upon one of the most essential and sacred aspects of the human nature – one without which it is difficult to make sense of the behaviour of human beings and their destiny. For this 'lost half' left a primeval wound, which started them on a quest for something which they cannot precisely define, but which they desperately long for in the depths of themselves.

The *jing*, being the quintessence of the sexual energy, necessarily underwent major changes at the separation of the sexes. Before then each individual contained in his-her *jing* the full potential to create another human being. After the separation, the *jing* had only half of the life potential required for procreation. From then on, the *jing* of a man had to be combined with the *jing* of a woman to beget a child. (The Chinese sometimes colourfully describe procreation as two *jings* grasping each other.)

A few important consequences follow. Firstly, one can fully understand the nature of the *jing* only if one keeps in mind its present status of incompleteness. There is something in the *jing* which is permanently seeking the lost half. Similarly, there is something in Venus which is always seeking polarity, as is mythologically expressed by the irresistible attraction between

Aphrodite and her brother Ares. The sensuality and several other qualities traditionally associated with the Venus planetary force are direct consequences of the quest for the lost polarity.

Secondly, the glorious enlightened future of humanity lies in finding the lost half and a re-establishment of a full communion with the Divine – but on a higher mode than before the separation of the sexes. In Clairvision language, this is referred to as 'transpersonal enlightenment'. Expectedly, finding the lost half involves a regeneration and an exaltation of the *jing* – an alchemical transformation of the Venusian principle, from Aphrodite of all the people to the celestial Aphrodite.

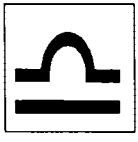
18.6 Venus and kidney

> A man of my kidney.
>
> Shakespeare, *The Merry Wives of Windsor*, 3.5.117

Kidney = physical and subtle parts of kidneys and adrenals

Throughout this exploration of the body in terms of planetary forces, the reader must remember that, from the perspectives of Chinese medicine, Ayurveda or western alchemy, the organs are more than mere pieces of tissue. The kidneys, as we are going to discover in this section, are the keepers of extremely precious energies and the regulators of key mechanisms in the architecture of subtle bodies. Seen from this broader perspective, their spiritual role is significant. In order to clearly separate the broader organ from the mere pieces of flesh, it is customary to use the term 'kidney', singular, for the total organ which includes not only the physical kidneys but also the adrenal glands as part of its field of influence.

Balance



Among the bodily organs, the kidney is the principal correspondence of Venus. In parallel, we may also notice that the sign of Libra, 'scales', ruled by Venus, corresponds to the kidney. To the Libra-Venus, we may relate the fact that the kidneys are in charge of maintaining the balance of ions and chemicals in body fluids (and thus the acid-base balance too). As far as subtle bodies are concerned, another important regulatory role played by the kidney is controlling the balance of incarnation of the astral body into the etheric body. I will not pursue this here, having developed it at length elsewhere.[1]

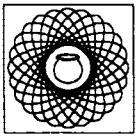
[1] See *Subtle Bodies, the Fourfold Model*, by the same author.

Purification

The role of the kidney in the elimination of a number of substances from the blood also fits well with the refinement symbolism attached to the Venus planetary force. Note that this purification role does not apply only to physical substances but also to non-physical energies.

One can convince oneself of this by observing patients receiving treatment with an artificial kidney. The dialyzing unit gets rid of unwanted chemicals, but patients are left with a significant amount of what the Chinese would call *xie qi*, perverse energies, which accumulate in their system and can make their energy extremely heavy and uncomfortable. From this point of view, systematic 'etheric clearings' could certainly make life much more pleasant for them.

Main storage of *jing* and organ of creativity



In Chinese medicine, one of the main functions of the kidney is to hide and store the *jing*, whose Venusian symbolism we have discussed. From a Chinese perspective, the essence of semen is not formed in the testicles, but in the kidneys – and the same applies to female sexual energy.

According to Chinese medicine, rings or bags under the eyes are a sign of exhaustion of kidney energies. Thus if people have heavy rings under the eyes after a sleepless night or after intense sexual activity, it is because the *jing* in their kidney is suffering. A similar sign can allow you to know when your children have their first sexual encounters – you see them with bluish rings under their eyes.

A durable exhaustion of the kidney results in impotence, failure of erection for a man, or problems of conception in a woman. Conversely, someone with a 'great kidney' has the potential for having plenty of children. In a way that would please psychoanalysts, Chinese medicine does not establish a fundamental difference between sexual creative force and creativity in general. The kidney is regarded as the source of creativity on all levels, whether making children, producing works of art, or other forms of creative expression – here again, the Venusian symbolism is extremely clear. The Chinese also associate with the kidney qualities such as know-how, deftness, and the ability to be creative with one's hands.

Mars and kidney

Strictly speaking, sexual energy is not just a correspondence of Venus, but also of Mars. The refined aspect of the *jing* is to be related to Venus, but the sharpness, the strength and the energetic, awakened condition it promotes are related to Mars. Libido, of which the kidney is the main organ, is not just an expression of Venus, but rather of the Mars-Venus dialectic.

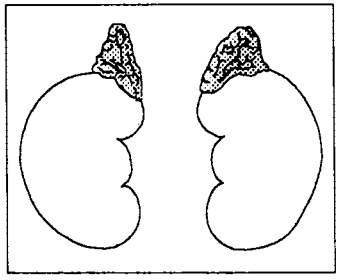
Thus Ptolemy considered the kidney and the genitals to be correspondences of Mars (*Tetrabiblos*, 3.12).

The kidney and the will

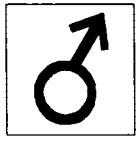
In Chinese medicine, the kidney is the seat of the *zhi*, the principle that makes potentialities become actual – in other words, the will, or intention. This fits well with the fact that the will is one of the major correspondences of Mars, but also reminds us of a lesson: without Venus, Mars is not much. If the Venus side of the kidney is weak, there will be no foundation for the Mars will. If bravado can be regarded specifically as a Mars attribute, true and sustained effort can only come from the cooperation of Venus and Mars through the kidney.

The kidney, main organ of the astral body

In Rudolf Steiner's anthroposophical system the kidney is the main organ of the astral body. This means it mediates the astral body's influence on the physical body and, as we saw before, regulates the balance of incarnation of the astral into the etheric. (In terms of planetary forces, the astral body and all its emotions can be related to the Mars-Venus dialectic.)



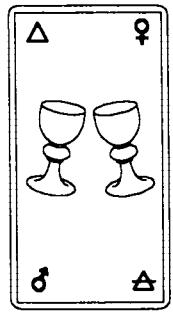
From the point of view of modern physiology, the connection between astral body and kidney makes much more sense if one keeps in mind that 'the kidney' is more than the kidneys, and in particular that it includes the adrenal glands (which, apart from adrenalin, produce several hormones with a major influence on the functioning of the nervous system).



Suppose you are walking in a jungle and an angry gorilla suddenly appears. Thanks to the adrenal glands, a major flash of Mars energy will take place in you in the form of a shot of adrenalin, vector of the 'fight or flight' response. This will trigger a faster heart beat, raised blood pressure, and constriction of peripheral blood vessels – a cascade of Mars reactions which will allow you to run very fast. The problem, however, is that in modern life, occasions for gorilla-wrestling have become quite rare, whereas the flashes of hormones from the adrenal glands have not. The result is stress, which, in terms of planetary forces, is nothing but badly channelled Mars energy.[1]

[1] In *Subtle Bodies, the Fourfold Model*, the relationship between kidney and astral body will be further explored.

18.7 Mars, Venus, sexual organs and sexual hormones



From what we have discussed so far, it is no surprise that astrology associates genital organs with Mars and Venus. Interestingly, medical language has also been the custodian of this symbolism. The mons pubis, for instance, is also called *mons veneris*, that is 'mount of Venus'. Venus also appears in terms such as 'venereal diseases', 'venerology' (and, in a looser way, in 'veins').

An expression such as 'family jewels' also vividly expresses the precious, Venusian symbolism attached to male sexual glands.

From the point of view of esoteric anatomy, however, genital organs and sexual hormones are but effectors of the wider sexual function, of which the kidney is the prime focus. This can be linked to the fact that embryologically, the testes are first located in the area of the kidneys, and then descend into the scrotum in the last two months of gestation under the influence of testosterone. (Ovaries too are embryologically derived from the kidneys.)

When investigating organs and physiological functions and relating them to planetary forces, a simple thread can be followed: anything related to sexual characteristics differentiating men from women is likely to be linked to Venus and/or Mars. Outside astrology, the very pictograms for Venus ♀ and Mars ♂ are used to indicate the female and male genders. This naturally leads us to consider that the hormones related to sexual functions must be exceptionally charged in Venusian or Martian energies.

Consider oestrogens, secreted by the ovaries. At puberty, oestrogens are responsible for the maturation of the uterus, the vagina, the fallopian tubes, the breasts, and various other attributes of femininity such as hairlessness of face and body, softness of the skin (in relation to a deeper pad of fat), round contours of the body – all characteristics which allow you to judge at a glance how much physical Venusian energy a woman has.

Another important effect of oestrogens at puberty is to heighten the pitch of the voice. This points to the intrinsic connection between sexual energy and voice – both being related to the Venusian energy.

Testosterone, conversely, is responsible for male characteristics. A principle of embryology which has deep esoteric implications is that a male is a female modified by testosterone. If one takes the foetus of a male animal and castrates it so as to prevent any impregnation of its bodily tissues by testosterone, one ends up with a body which presents all the attributes of a female and no male sexual organs. Conversely, injection of testosterone

into a gravid animal causes the development of male sexual organs in a female foetus.

From the end of embryonic development to puberty, there is very little testosterone secreted in the male body. At puberty, however, it is under the influence of testosterone that a number of Mars-related characteristics are boosted: development of the male sexual organ, hair over the face, the chest and other regions, enlargement of the larynx resulting in a lower pitch of the voice, increase of skin thickness, increased protein formation and development of a much greater mass of muscle, thicker bones, and a greater number of red cells in the blood.

> On average, a man has 700,000 more red blood corpuscles per cubic millimetre than a woman. This is to be related to the Mars-haemoglobin-red blood association.
>
> In terms of subtle bodies, one must notice that more muscles and thicker bones mean a more 'incarnated' body, that is, a vehicle which orientates and ties consciousness more directly with the physical world. In terms of planetary forces, this is a direct consequence of the iron-Mars force of incarnation, which, expectedly, is found more intensely in a male/♂ body than in a female/♀ one.[1]

18.8 Venus, kidney and hair

When you see someone with very long and especially beautiful hair, you can be assured their Venus energy is strong. Remember Boticelli's painting of Venus, and her extraordinary hair. Think also of traditional representations of Neptune – who in astrology, incarnates the highest Venusian values – with his overflowing hair and beard.

In Chinese medicine, the association between kidney and hair is clearly stated. If the kidney, and therefore the *jing*, are strong, then the hair is healthy and good looking. Conversely, a number of cases of baldness are related to a deficiency of kidney energy. The Chinese see in someone's hair a reflection of their strength and creative power, which is quite logical since these qualities are related to the kidney. How not to think of Samson, who lost his strength after Delilah enticed him into a haircut! In ancient China, hair was even a sign of social power. Having one's hair cut publicly was a major humiliation and meant losing one's status. A similar symbolic connection between hair and power can be recognised in the fact that, when haircuts became customary for men in France, the kings retained long hair as a sign of their might.

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[1] See the chapter on the incarnation balance in Samuel Sagan's book, *Subtle Bodies, The Fourfold Model*, Clairvision, Sydney, 1996.

The sexual symbolism of hair, already suggested by the associations Venus-sexual energy-*jing*-kidney, is reflected in the customs of several cultures, in which women were supposed to keep their hair tied back in public, and let it loose only in situations of intimacy.
Combining these various symbolic elements, one can easily understand why, in a number of religious contexts, one finds that priests or monks shave their heads. In India, for instance, becoming a *sannyasin* means renouncing the world, transferring one's creative power away from the world and, as with many orders of monks and nuns throughout the world, renouncing any form of sexual contact.
Let us conclude this section with a physiological fact full of significance in terms of planetary forces. One of the effects of testosterone, the principal male sexual hormone and carrier of Mars processes, is to reduce the growth of hair on the scalp. This is why there are many more bald men than women, and men without functional testes very rarely become bald. This highlights again testosterone as a Mars/anti-Venus principle and shows that the state of the hair, rather than just being the reflection of a person's Venusian energy, is in reality the expression of the Mars-Venus dialectic.

18.9 Venus, throat, larynx and voice

From the topic of sexual energy and the kidney, we move very naturally to the throat and the voice organ. The association between Venus and voice is common in astrology, as attested to by the fact that the sign of Taurus, ruled by Venus, governs the throat and the vocal organ – together with all their esoteric associations.
The Clairvision Corpus was designed as a grand puzzle. At each step, you will discover elements which shed new light on topics touched in former modules. Here, for instance, it is suggested that you re-read *Awakening the Third Eye*, section 2.3 'The mysteries of the larynx', and reconsider its content in the light of the astrological symbolism of Venus. Just as the kidney is the organ of creation and will, so in the future of humankind the larynx becomes the organ of the creative Word, the carrier of the magic will.

Just as the Mars-Venus dialectic is fundamentally an expression of the division of the sexes, so the high processes of transformation leading to the reunion of the sexes are to be regarded as a Venusian alchemy. The Mars impulse in human beings starts with the separation of the sexes and the emergence out of the prepersonal state. The Venusian enlightenment reaches its full blossoming with the emergence out of the personal state, and the beginning of existence on a transpersonal level. This topic is one of

the central themes of the Clairvision Corpus, and will be dealt with further in a number of modules.

18.10 Venus, water, kidney and feet

✦In astrological symbolism, the feet are ruled by the watery sign of Pisces. (The heart is ruled by the fiery sign of Leo.)

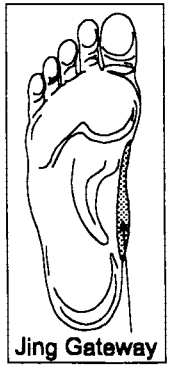
✦In Chinese acupuncture, only one point of the twelve principal meridians is located on the sole of the foot: *yong quan* (Kidney 1), meaning 'springing water', or 'water spring'.

✦Several cultures have seen in the shape of the heel an analogy with that of the kidney (the 'water organ' in Chinese medicine).

✦Why are the feet of gurus considered to be so important in the Hindu tradition? Because the feet stand for creation (just as, for the Chinese, the kidney is the organ of creative energy). What is the creation of a guru? His disciples.

> *Pranam*, or prostration at the feet of the guru, is often misunderstood by westerners, who only see in it the aspect of surrender of one's individuality. A transmission of power also takes place. In a proper *pranam*, the disciple places his or her third eye on the guru's feet. In Sanskrit, one of the names for third eye is *guru-cakra*, 'chakra through which one can communicate with the guru'. Thus a current is established from the guru's feet-kidney-Venus-creative force to the subtle bodies of the disciple, which in some cases can be extraordinarily powerful.

✦In the Clairvision system of subtle anatomy, the feet are to the kidney and water what the hands are to the heart and fire.


Jing Gateway

> Chinese medicine gives some indications in the same direction. Thus the kidney and the heart meridians are both *shao yin*, the deepest of all energetic levels. The heart meridian is *shou shao yin* ('*shao yin* of the hand'), while the kidney meridian is *zu shao yin* ('*shao yin* of the foot'). The heart meridian starts in the heart and finishes in the hand. The kidney meridian starts on the sole, and travels up through the kidney.

Hands	Feet
Fire	Water
Heart	Kidney
Mars	Venus

✦Let us now return to the association between feet and Pisces, which is very traditional in astrology. Pisces (Latin for 'fish') is the sign of universal compassion, love, and merging with the Divine.

> If Pisces has often been associated with Christianity, it is not only because of the central emphasis placed on love by Christ, but also for historical reasons. Christians often used the symbol of a fish as a sign of recognition. To them the Greek word *ICTUS*, 'fish', stood for *Iesus Christos Theou Uios Soter* (Jesus Christ, Son of God and Saviour).

This points to two lines of major symbolic associations. One links Cosmic Waters to universal love.

> Pisces, water sign, because it stands at the end of the zodiac, has often been related to the completion of human evolution and thus to merging with the Divine. Thus the waters of Pisces are the 'ultimate waters' which, in terms of human experience, stand for the highest level of unity with the Cosmic Waters.

The other links the feet to universal love.

If a spiritual master teaches, it is out of universal compassion. This again points to the feet of a spiritual teacher as having particular significance.

18.11 Venus ~ veins, Mars ~ arteries

> It is no longer a passion hidden in my veins;
> It is Venus' very self fastened on her prey.
>
> Jean Racine, *Phèdre*, 1.3

The comparison between the functions of veins and arteries reveals a number of features directly related to the symbolism of Mars and Venus, as follows:

Veins	Arteries
blue blood	pulsating red blood
carry the blood back to the centre i.e. inward movement	carry the blood away from the centre i.e. outward movement
let the blood be passively pushed	actively carry the blood

18.12 The sense of hearing, Venus and Saturn

Venus

When losing consciousness, the sense of hearing is the last to be lost. Thus while undergoing the first stages of anaesthesia, for instance, it is not rare for people to lose all visual and other sensory perceptions, but to continue hearing what is being said in the room.

Of all the senses, hearing is not only the most intimately linked to consciousness, but also the most subtle. It is, moreover, the most harmonic. On

its highest, subtle, level, it connects human beings with the harmony of the spheres, the celestial music which pervades the Spirit world.

> The Pythagoreans considered that by tuning into non-physical sounds, one could be lifted up to the world of the gods and the noetic (archetypal) plane.

In the system of traditional Chinese medicine, the sense of hearing is associated with the water element/movement, together with the kidney and the hair. From this perspective, an emptiness of kidney energy (for instance due to sexual excesses which deplete the *jing*) can be responsible for a decrease in hearing ability.

Saturn

The sense of hearing is also the most 'bony' of all senses – the sounds reach the nervous system via a sophisticated chain of bones operating like a musical instrument. The mathematical ratios which determine the pitch of a sound, and the way these influence mental functioning and impress structures onto people's consciousness, also contribute to the Saturn aspect of the sense of hearing.

19 – Mars in the Body

19.1 Mars and fire

A major concept that is presently lacking in conventional western physiology is that of bodily fire. In Ayurvedic medicine, a whole range of *agni*, fires, are described, each involved in specific functions relating to digestion, metabolism, perception, the maturation of the embryo in the womb, and so on. In Chinese medicine, one finds the concept of 'triple warmer' which, among other things, provides the fire of digestion.

An important aspect of the triple warmer is that it is not an organ, in the physical meaning of the term. It is a function. It operates through many of the physical organs, but is not specifically bound to one particular location in the body.

Similarly, the bodily fire is to be understood as a global principle which operates through every single cell. Digestive fire (manifesting itself physically through various enzymes and salts), temperature regulation, vitality of the immune system, and even vitality in general (the 'punch' of the system) – all of these can be seen as direct reflections of the bodily fire.

The concept of bodily fire is of extreme importance for an energetic approach to medicine and healing, and has a wide range of applications. Why do some people eat like gluttons and remain thin, while others put on weight as soon as they stop caring for their diet? Because the former have a strong bodily fire, and the latter a weak one. Why do inverted postures of yoga (such as a headstand or shoulderstand) help people to lose weight, if kept for long enough?[1] According to the texts of Hatha-Yoga, it is because they stimulate the digestive fire strongly. Why can ginger tea stop a cold, if taken at its beginning? Because ginger is a Mars-fiery principle and thus gives a boost to your fire. Similarly, you will find that fire-related plants are linked to the Mars planetary force.

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[1] The most efficient posture is probably the semi-shoulderstand. It is recommended to start with 3 minutes every day, gradually increasing to ten or twenty minutes. Consult your health practitioner before trying the method. According to Hatha-Yoga, stimulating the bodily fire can heal a number of deeply rooted diseases.

If Mars is traditionally considered to be a planet of vitality, vigour and strength, it is because it is the planet of the bodily fire, which is the main principle of vitality. If you have an interest in healing, it is therefore of great importance that you learn to sense this bodily fire principle in your body and in others, so as to be able to judge its vitality in your patients.

19.2 Mars and gall bladder

Bile salts – detergent-clarifier

The main physical function of the gall bladder is to store and concentrate the bile (secreted by the liver), then to secrete the concentrated bile into the small intestine to assist the process of digestion. Chemically speaking, the bile salts are detergent-like molecules that emulsify the fats in the intestine so that they can be digested by the pancreatic lipase. Emulsification means that the bile salts decrease the surface tension of the fat globules in the intestinal tract, following which the agitation in the gut breaks these globules into minute ones. In other words, the role of the bile is not unlike that of the detergent you use when dish-washing.

This clarifying action of Mars applies at several levels. If you happen to feel blurry and bogged in a 'creamy-waxy-moonish' state of inertia, then by triggering a Mars impulse in your consciousness, you can immediately clarify and reawaken to your normal potential. Some people achieve this through intense physical exercise (a Mars-type activity), but any other acute Mars impulse can bring about the same result. For instance formic acid, the noble venom of the ants, if prepared in the right way, can prove a wonderfully clarifying principle.

Conversely, if you feel blurry after a heavy meal of cream and fats, it is because your Mars is too occupied operating your gall bladder, and thus unavailable for other functions.

Courage and anger

The association between gall bladder and courage is clearly expressed in Chinese medicine, and in ancient Chinese thought in general. Courage is a psychological function related to the non-physical aspects of the gall bladder organ; in ancient China, bold generals were called 'great vesicles', and even in modern Chinese, the same ideogram, *dan*, expresses both 'gall bladder' and 'courage', 'bravery', 'guts'.

In English, the word gall also refers to audacity and boldness with, however, a touch of insolence. It comes from the Old English *galle*, which is akin to the Greek *chole*, which means 'bile', 'gall' and also 'anger', 'wrath'. (The Greek root *chole* is found in English words such as cholecystitis, cholecystectomy; and 'choler' which, among the four humours, is

the one related to irascibility, and which is germane to the French word *colère*, 'anger').
The association between anger and gall bladder is also found in Chinese medicine, where the gall bladder and the liver are related to the wind element, of which the emotion is anger.
Let us make a short digression into pathology. It is not rare for people who are prone to gallstones to go through an episode of acute pain (due to a stone getting blocked in the gall bladder's duct) in the days following suppressed anger. In terms of planetary forces, the mechanism is clear – the anger triggers a boost of Mars energy which, instead of being let out, is internalised. Quite logically, the number one organ of Mars bears the brunt and goes out of control. In such situations, acupuncture or other healing methods with a direct action on the non-physical part of the gall bladder can give spectacular relief, by deviating the accumulation of noxious Mars fire out of the organ.

Decision and direction

Another beautiful encounter between Chinese medicine and western astrology is found in the fact that, to diagnose a deficiency of the gall bladder organ, one of the first things a practitioner of Chinese medicine will do is to assess the patient's ability to make decisions. Some people are overwhelmed each time they have to take a decision in their life. It completely throws them off balance, and so they tend to procrastinate as much as possible. Others show the opposite disposition – they take their decisions immediately but in an erratic manner, without discernment. In both cases, Chinese medicine will consider that something is not working properly in the patient's gall bladder.
As depicted by the arrow, Mars' symbolism is one of direction and decisiveness. When an acupuncturist improves the patient's ability to make proper decisions by treating their gall bladder, in reality it is the patient's Mars that they have reinforced and regulated.
This function of the gall bladder can easily be related to the one we discussed in the preceding section; after all, there is not so much difference between courage and the capacity for decision making. This leads us quite naturally to another spiritual aspect of the gall bladder – rectitude, and the capacity to stick to one's truth.

19.3 Mars and muscle

The *modus operandi* of muscles is through contraction and grasping. They are responsible for movement, and they are full of blood. One can hardly imagine a body builder without a strong Mars energy (even though, of

course, not all people with a strong Mars energy are attracted to sport). Nor can one imagine a warrior who does not have an affinity with muscles.
In traditional Chinese medicine, the gall bladder (together with the liver) is related to the wind element, which rules muscles. The correspondence makes sense, as wind means movement, and muscles are responsible for moving the body.
In terms of planetary forces, why is nervous tension improved through physical exercise? Because nervous tension means unchanneled Mars energy, which finds a natural outlet through the Mars activity of muscles.
People who do a lot of physical exercise are usually quite grounded. In terms of planetary forces, why is this so? Because they activate their Mars force, which naturally results in incarnation.

19.4 Mars and the hands

The hand is the primordial tool and weapon – two fundamental correspondences of Mars. It is by using their hands, and extensions of the hands in the form of tools, that human beings conquer their environment. Moreover, working with one's hands has an incarnating action on the psyche.
There are some deeper connections between hands, will and Cosmic Fire.[1] If magicians spend so much time practising sleight of hand exercises, it is a remnant of a long-forgotten lore which used hand practices to develop supernatural will. On an esoteric level, if the Cosmic Fire is perceived in the heart and in the thunderwand/central channel, the hands play a role of incarnation and manifestation of this higher consciousness into the external world. The Cosmic Fire is not just consciousness, but manifesting consciousness. It is the Divine Will in action in the creation. As above, so below. Just as the hands are the effector of the will of the heart, on a higher level they become an agent of the manifestation of Cosmic Fire.

Hands and Sun

This high spiritual role of the hands suggests that they must also have some connection with the Sun planetary force. This is quite consistent with the fact that there is something specifically human – and therefore linked to the Spirit – in the human hand. Except in the case of a few smart apes, the capacity to oppose the thumb to the fingers is absent from the animal kingdom.[2]

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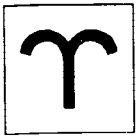
[1] These are amply developed in the parts of the Clairvision Corpus dealing with the will, as well as those dealing with healing.

[2] See *Subtle Bodies, the Fourfold Model*, 'The Four Realms'.

19.5 Mars and the head



In some astrological treatises you will find associations between the head and the planet Mars. Similarly, in the mapping of the astrological signs on the body, the head is attributed to Aries (ruled by Mars).

Mars' symbolism of incarnation can be found in the fact that the head is the first part which comes out of the womb, and also in the fact that the senses, which externalise consciousness by putting it in contact with the material world, are located mostly in the head. In terms of consciousness, the head is presently the most awakened part of the body (in Clairvision language, the least prepersonal).

19.6 Mars and the y chromosome

Two x chromosomes make a woman, whereas one x and one y make a man. We can guess that the information released by these chromosomes must be responsible for structures and functions in the body through which the Mars-Venus dialectic manifests.

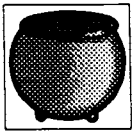
There is an interesting chromosomal disorder in which people are born with an extra y chromosome (having thus a total of 47 instead of 46). It results in men who are physically strong, unusually tall, tend to lose their hair early, and have a significantly higher rate of criminality than the rest of the population. It would of course be an exaggeration to suggest that all of Mars lies in the y chromosome, but the symbolic associations are striking.

19.7 Mars and the malleoli

The two bones of the leg, the tibia and the fibula, each have at their lower extremity a rounded prominence called the malleolus, which can easily be palpated on the inside and outside of the ankle. The fact that *malleolus* in Latin means hammer, should immediately draw our attention to a Mars symbolism attached to the area.

In Chinese medicine, one of the symptoms which indicates that something is wrong with the gall bladder meridian is 'often getting a twisted ankle'. Moreover, two important points located just below the inner and external malleoli, Kidney 6 and Urinary Bladder 62, have a powerful incarnating action – one of the cardinal functions of Mars.

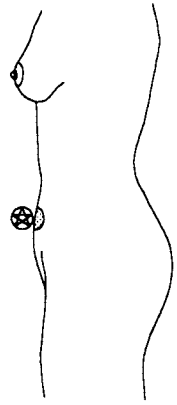
19.8 Mars and the 'embryo of will'

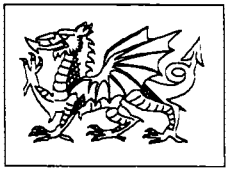


The *hara* is a centre of energy located below the navel. It is used in martial arts to concentrate one's force and thus increase one's potential as a warrior – the Mars symbolism is clear. In the Clairvision system of inner alchemy, the *hara* somehow corresponds to the 'centre of the will', or 'embryo of will', used in a number of techniques and processes.

The other planetary force which is closely related to the embryo is the Moon, hence the cauldron symbolism attached to the embryo. The embryo, not unlike the lower field of the elixir of Taoist alchemy, is the seat of deep transformation akin to rotting and the superior chaos principle. (See section 23.8 on the aspect of grounding related to the Moon.)

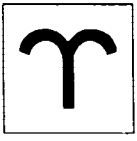
In *Awakening the Third Eye*, Chapters 18 and 20, you find a technique of psychic protection called 'sealing the aura'. Here, we can reconsider this practice in the light of planetary forces. The technique consists of 'pulling your aura in' through an activation of the centre of the will, creating a fast and intense incarnation of the subtle bodies into the physical. Incarnation means Mars, and thus when 'sealing the aura' you activate a Mars principle in the 'embryo of will' – just as practitioners of martial arts activate a Mars principle in their *hara* (but with a different purpose). The same principle is at play when practitioners administer iron, metal of Mars, in order to increase the degree of incarnation of a patient.





If you ponder on the myth of the fallen fire, which we discussed in the chapter on Mars' symbolism, you can guess that some of the advanced processes of Clairvision alchemy dealing with the 'embryo of will' have to do with a transformation of the Mars fire at its highest level.

19.9 Mars, nose and smell



As we mentioned before, the pictogram of the sign of Aries, ruled by Mars, can be seen as a symbolic representation of the nose and eyebrows (even though, of course, its primary association is with the head of the ram and its horns). The nose, pointing straight in front of the body, is naturally related to the direction-giving Mars and its arrow-like pictogram ♂.

Smell, which is linked to some of the most ancient parts of the brain, is an earth-related sense, much less subtle and more incarnated than hearing or

vision. In the Hindu Tantric system of the chakras, smell is related to the earth element and thus to *mūlādhāra-cakra*, the base chakra located in the perineum. Hatha-Yoga texts also describe how the purification of the physical body, primarily made of the earth element, results in light and pleasant body smells.

Smell is a grounding sense (in relation to the incarnating power of Mars). When someone is floating and urgently in need of grounding, the classic recommended way is to give them something to eat. Another way is to get them to tune into the breath in their nostrils and focus on the smells they can pick up from the environment. From this point of view, one can certainly see wisdom in the old custom of using smelling salts to revive someone who has fainted.

On the connection between smell and Mars, one may also consider the role played by smell in sexuality, the domain of the Mars-Venus dialectic. Hence the fact that women with a strong Venusian energy are often attracted to perfumes.

Some astrologers associate the nose and the sense of smell with Scorpio, ruled by Pluto and Mars. Apart from the sexual connotations of smell, this also has to do with Scorpio's rulership over cavities, as in the nasal cavity. Energetically, the nasal cavity is the seat of extremely intense exchanges with the ambient etheric. These usually remain completely unnoticed. Nevertheless, they play an important role in the Mars vitality of the body.

> An old saying, which perhaps comes from Armenia, suggests that very rich people have big nostrils. Because I had heard this saying several times, each time I met someone who had gathered a considerable fortune, I would tune into their nose! Even though I cannot say much about size, I did notice a special and unusual accumulation of energy and power in their nostrils. (Think also of the impression of power conveyed by the nostrils of an angry snorting bull.)

20 – Jupiter in the Body

20.1 Jupiter and the liver

The largest gland in the body

The liver secretes about three quarters of a litre of bile every day. Jupiter, having a natural affinity with all that is big, fits well with the largest gland of the body. A similar association is found in the fact that *guru*, which means Jupiter in Sanskrit, also means 'heavy', and that the Hebrew word for liver is *kaved*, also meaning 'heaviness'.

The general of the Chinese empire

In the Chinese model which sees the organs as the members of a government, the liver is the army general. His role is to **plan** and **foresee**, for the superior art of war is to win without having to fight any battles. Storing grain to make provision for a time of poor crops, for instance, would typically be a liver function. In Chinese medicine, one of the symptoms which draws the attention of the practitioner to the possibility of a dysfunctional liver is if the patient is constantly **thinking about the future** and making plans.

In anthroposophical medicine, worrying about the future is also a sign that can indicate a dysfunction of the liver.

The Chinese vision, like the Hermetic one, is that an organ's physical functions are but the reflection of its non-physical and spiritual aspects. A number of physiological roles played by the liver fit remarkably well with the role of planner. Thus the liver takes glucose and stores it in the form of glycogen, so as to be able to release sugar into the blood whenever needed. The liver also stores several substances such as iron, vitamin A, vitamin B_{12} and vitamin D. It acts as a blood reservoir, in which 20 to 25% of the global blood volume is stored.

The chemist-alchemist of the body

The liver is at the crossroads of a number of metabolic processes in the system, and the chemicals it synthesises, as well as its function of detoxification, are crucial to the very survival of the body.

Alchemists could only approve of the fact that Jupiter, the philosopher among the family of the planets, should also be, in the form of the liver, the chemist of the body. For they regarded their art as the true chemistry, and

they called themselves the philosophers of Nature – just as they called the culmination of their art the philosopher's stone.

Calling the liver the chemist-alchemist of the body also suggests that it plays a spiritual role in the elaboration of the bodies of immortality.

Liver and *hun*

In *Entities, Parasites of the Body of Energy* (Chapter 3), I discussed the Chinese topic of the *hun* and *po*, or 'parts of the soul'. The *hun*, which the Chinese traditionally considered to be three in number, correspond to the most spiritual parts of the soul. The *hun* are not the Spirit, or Higher Self, but the parts of the soul which work in harmony with it.

In the Chinese model, the *hun* are associated with the liver, just as the *shen* (Spirit) is associated with the heart, and the *po* with the lung. Relating the *hun* to the liver of course makes it a particularly spiritual organ, since the *hun* form that part of the soul which can counteract the negative influence and emotions of the *po*, and can link to the higher worlds of the Spirit.

In the chapter 'Plants and Planets', we will see that in the western Hermetic tradition, certain plants associated with the liver were considered to bestow prophetic dreams and visions – dandelion, for instance.

20.2 Jupiter and the sense of touch

> Jupiter is the lord of touch.
>
> Ptolemy, *Tetrabiblos*, 3.12

Using the sense of touch is natural when it comes to knowing an object – little children, for example, when they are curious about something, immediately try to reach it with their hands and touch it. In the sense of touch, there is an important aspect of mapping and recognition. Conversely, when they do not know anything about a particular topic, people often say: "I have never touched on that".

Touch, as in the form of a hug, can also break Saturnian barriers and communication restrictions between people. Great Jupiterians intuitively know this well, and thus they often pat your shoulder or establish some form of physical contact which creates a link on the level of feeling.

When someone feels down and dejected, that is, when their Jupiter is low, you will often make them feel instantly better by touching them, for instance by rubbing their shoulders or their hands.

The aspect of sensuality associated with touch can also be related to Jupiter (even though, as with all forms of sensuality, it bears some association with the Moon, Venus and Mars too). As expressed mythologically by Zeus, who tried to seduce every possible goddess, nymph and woman, great Jupiterians often have strong sexual needs. The drive and impetus needed to approach someone of the other sex and get them to be interested in you are

typically Jupiterian qualities – as opposed to the fears and self-restrictions of great Saturnians who, when they feel attracted to someone, often keep it to themselves.

In Chinese medicine, the points of the liver meridian govern several important energetic functions related to sexuality.

20.3 Sacrum, groin and hips

Sacrum	Sagittarius	Jupiter
lumbar vertebrae	Libra	Venus
dorsal vertebrae	Leo	Sun
cervical vertebrae	Taurus	Venus

Holy blood, holy sacrum

Just as the sign of Sagittarius (ruled by Jupiter) governs the thighs, hips and buttocks, so Jupiter has symbolic associations with the same area.

The area of the pelvis is where a fundamental difference is found between human beings and other mammals – we stand up; they walk on four legs. Essentially, being human has to do with verticality.

Just as a flame is upright, so Cosmic Fire is a vertical principle. For human beings, standing vertical means learning to resonate with the Cosmic Fire.

Thus the sacrum, which bears the edifice of our erect spine, is the foundation stone upon which our human-ness rests. This is one of the reasons why the ancients called this bone 'holy' – *sacrum* in Latin means 'sacred', 'consecrated', 'a holy place'.

At the same time, this departure from animal horizontality has not been without problems. In what could be called the '*centaurus* dilemma', human beings are often torn between their animal instincts and the yearning of their Higher Self for divine life. The Higher Self knows itself as an inhabitant of the Spirit world. Animals like to reproduce and eat as much as they can. Human beings have to combine the two natures, which is indeed not easy. In other words, "the Spirit is willing, but the centaur is weak". (The archer of Sagittarius is actually a centaur, and the Jupiterian challenge of integrating man and beast is central to the symbolism of this zodiacal sign.)

In parts of the Clairvision Corpus dealing with subtle anatomy, we use the term 'centaurus gateways' for energy centres in which the upper (spiritual) and lower (animal) aspects of the human nature meet, and where their integration can be facilitated.

Esoterically, one of the functions of the sacrum is to impart a human stamp upon etheric vitality. If our life force is different from that of animals, it is

in relation to this stamp. But at the same time, the human body retains many animal characteristics – like animals (and unlike angels), we eat, digest food, excrete stools, have sex, carry babies in our pelvis and nurture them from our breasts. If our life force becomes too much like that of animals, we become the 666 beast of the Apocalypse. But if it becomes too purged of its animal vitality, the result is a dramatic decrease in stamina and physical resistance, which opens the gate to all sorts of diseases. There lies the challenge imparted to the sacrum – not to let our vitality be just like that of an animal, which would enslave us to irresistible passions like those of the centaurs, but at the same time not to let our life force become weak, de-vitalised, depressed and devoid of Jupiterian enthusiasm. For the sacrum imparts a certain pulse to the etheric vitality, which conditions not only our vitality and health, but also many of our psychological modes of behaviour.

> If you tune into the sacrum of someone with a strong Jupiterian energy, you will perceive something quite different from what you will feel in the sacrum of a great Saturnian. The general tonality imparted by the sacrum onto the life force explains many of the differences in life attitudes adopted by the two.

Cranio-sacral osteopathy can be regarded as a method which operates directly upon this fundamental level of the life force, thus correcting several health disorders at their root.

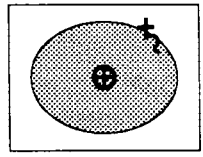
The centaurus wounds

Anatomists often regard the groin as a weak point in the human structure linked to our erect position, thus explaining why hernias in this area are not an uncommon defect of our species. In relation to the symbolic associations we have described, one can only agree with this conclusion. Pushing it further, if you are familiar with self-transformation techniques working with energy, you may have noticed that it is quite common to encounter energy blockages or wrong energies in the area of the groin and in the adjacent iliac part of the abdomen.

When encountering such problems, one should always place them in a vaster perspective. Maybe there is a perverse energy or an entity; maybe there is an energy block due to a bad scar following an appendectomy – but more fundamentally than all of this, you are dealing with one of the places in the body where the 'centaurus dilemma', with all its implications, expresses itself the most directly. This means that behind the apparent trouble, there is in reality the burden of having to combine humanity and animality – hence the term 'centaurus wounds', which I use for the common, and often resistant, energy problems found in these areas.

21 – Saturn in the Body

21.1 Saturn and skin



When discussing the archetypes of the planets, we saw that the Hermetic model considered Saturn's orbit to be the limit of our solar system (sections 9.2 and 9.3). As above, so below – the skin is the limit between the inside and the outside of the body.

The skin and its wrinkles are a conspicuous reflection of someone's biological age (chronus/time and Cronus/Saturn are germane). Expressions such as 'an old skin' translate this common perception.

Before analysing some functions of the skin, let us briefly return to an essential aspect of Saturn's symbolism – the structural side of the Ego. Roughly speaking, the Ego has two sides. One is the transcendental Higher Self, related to the Sun. The other is what allows you to feel yourself as an individual, 'me' as distinct from 'non-me' (the rest of the creation). This latter aspect, related to Saturn, is what we call the structural side of the Ego – a concept used in various parts of the Clairvision Corpus and its processes of inner alchemy. Here you can understand that if the term 'structural' was chosen, it is because of the Saturn symbolism attached to it.

As we mentioned before, having a skin is a great help in perceiving oneself as an individual, and not as some cloudy formation merged in the environment. Another quality which is of great help in establishing the perception of one's individuality is stable body warmth. Animals which have no constant body warmth do not have much perception of being distinct from their environment – whereas a finely tuned constant temperature is associated with a consciousness which perceives itself as a separate entity. Interestingly, one of the major functions of the skin is to preserve inner warmth.

Another association between the skin and Saturn can be seen in allergies. An allergy is an over-reaction to some foreign substance, and therefore a 'me-non-me' type of problem. In allergy, the mechanisms that are supposed to maintain your system's integrity by eliminating foreign substances go out of control. As could be predicted through the understanding of planetary forces, the skin, organ of Saturn, is one of the main targets for allergic

manifestations. The very word 'immunity', of which allergy is a rigidified and exaggerated expression, goes well with Saturn's symbolism.
We can also notice that in the normal functioning of the body, one of the important roles of the skin is to eliminate unwanted substances, in particular, mineral salts.
The antagonism between Sun and Saturn values can also be observed in the fact that the (physical) Sun is not the friend of the skin. Suntans tend to promote an early aging of the skin, drying it up and speeding up the formation of wrinkles. Australia, with its strongly marked Saturn influence, happens to be a country with a very high rate of skin cancer and skin problems of various kinds.

Skin and Mercury

Because the skin constantly operates exchanges between the inside and the outside of the body, it can also be functionally related to Mercury. In addition, one can notice that adolescence – the age of Mercury – is a time in which skin troubles often take place.

21.2 Saturn and spleen

The Hermetic system sees the spleen as the major correspondence of Saturn among the organs. Here again, the reasons would be far from obvious if we only considered the physical functions of the spleen, as observed in modern physiology. The spleen manufactures red and white blood cells in the foetus, but in an adult it mainly acts as a blood reservoir of minor importance, in which old and abnormal blood cells are removed from the circulation. As is well known, a surgical removal of the (physical) spleen is in no way an obstacle to a normal and healthy life.
As with the gall bladder, however, medicines resting on spiritual traditions have attributed to the spleen non-physical and spiritual functions of much greater importance than its apparent physical role.

Stamping your own etheric seal onto the foodstuff

Let us start with the way Rudolf Steiner describes the energetic side of digestion processes.
The etheric body needs food to regenerate itself, and digestion is more than just a physical process – it involves the entire architecture of the subtle bodies.

The idea that *prāṇa* coming from food is needed to regenerate the envelope-made-of-*prāṇa*, or etheric body, is common in the Indian tradition. Similarly, if you observe the ideogram of *qi*, you will recognise in it the ideogram *mi*, 'rice' (which we also found in the ideogram of *jing*)

and which indicates a connection between the layer of *qi*, or etheric body, and physical nutrition.[1]

The human etheric, however, is different from that of plants or even animals. It carries certain specific characteristics that allow your astral body (layer of mental consciousness) and your Ego to penetrate your system and take part in its functioning. If your etheric body was to be built out of the non-processed etheric coming from foodstuff, your energy would lose its human specificity.

Once the foodstuff arrives in the stomach, it must therefore be rid of foreign energy characteristics and stamped with the seal of your own energy. According to Steiner's perception, the spleen is the organ which carries out this function.

Such conceptions are perfect expressions of the Hermetic symbolism attached to Saturn: the limit, the keeper of internal integrity against external influences and chaos. Just as the skin keeps foreign substances and energies out of our system, so the spleen is in charge of eliminating foreign energies from foodstuff.

The spleen in traditional Chinese medicine

Here again we find striking resemblances. Chinese medicine attributes to the spleen a major role in the processes of digestion. The spleen separates the pure parts of the foodstuff from the impure, and transforms the pure parts into blood and *qi*. Because the physical body and the layer of *qi* are largely built out of the products of digestion, the spleen is called *hou tian zhi ben*, 'root of the posterior sky', that is, the source out of which the manifested and visible part of a human being is generated.[2] The spleen is also said to 'preside over the blood'.

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[1] Compare with Max Heindel: "The vital force from the sun, which surrounds us as a colourless fluid, is absorbed by the vital body through the etheric counterpart of the spleen..." *Rosicrucian Cosmo-Conception*, Rosicrucian Fellowship, Oceanside, California, several editions, pp. 62-63.
"The spleen is the entrance gate of the solar forces specialised by each human being and circulated through the body as the vital fluid, without which no being can live." *Message of the Stars*, Rosicrucian Fellowship, Oceanside, California, several editions, p. 571.
Accordingly, Max Heindel relates the spleen to the Sun.

[2] The anterior and posterior skies are important concepts in Taoism. The anterior sky is what comes before manifestation, that is, hidden non-physical worlds where existence takes place before birth. The posterior sky corresponds to the conspicuous material world and the part of human beings that everyone can see – their physical and etheric bodies. In Taoism, the kidney is

The Chinese model saw in the blood something much more encompassing than modern physiology does. In particular, the Taoists considered that blood and *qi* were closely related principles, and that at times blood could turn into *qi*, and vice versa. This parallels the western concept of etherisation of the blood, one of the cornerstones of the Grail alchemy. It also draws our attention to two fascinating points of acupuncture, Urinary Bladder 43 and Urinary Bladder 53, said to govern transformations of blood into *qi* and *qi* into blood.

Another Chinese view which closely relates to our Hermetic pattern is that the spleen and the stomach work closely together. Thus the stomach and the spleen meridians are linked by the *biao-li* dialectic, through which the 12 main meridians are grouped into 6 pairs. Both the stomach and the spleen meridians are related to the earth 'element'.[1] In terms of planetary forces, this close relationship corresponds to the important Moon-Saturn dialectic. In a number of physical functions, Moon and Saturn work together so closely that it is hardly possible to separate their roles. For instance, the breaking down of the foodstuff we mentioned with respect to the stomach cannot be separated from the digestive role of the spleen. It is while the foodstuff is turned into chaos that the spleen can eliminate foreign energies and imprint the system's own stamp.

It may also be valuable to mention here that a number of modern strands of acupuncture consider that the pancreas is actually part of the spleen – just as we consider that the adrenal glands are part of the kidney, the greater organ of which the kidneys are just a physical component.

Isolating the blood from external influences

In Steiner's system, as well as in the wider context of Grail alchemical transformations, the blood is considered to be the main vehicle for the physical impact of the (Higher) Ego. As we have seen several times, for Ego consciousness to be possible, there has to be individuality, which implies a separation from ambient energies and rhythms. As a vehicle for the Ego, the blood must maintain sufficient continuity in its parameters. If its composition was to vary all the time, the stable base for Ego incarnation would not be available.

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the 'root of the anterior sky', *xian tian zhi ben*, which goes well with the fact that models of subtle bodies describe it as the principal organ related to the astral body.

[1] Inverted comas are used here because the 5 'elements' of the Chinese model have a different significance from those of Hindu, Greek and western thought.

The spleen, again, must play a role at that level. The stomach is sometimes full, sometimes empty. If nutrients were to be poured into the blood indiscriminately and without a sense of rhythm, there would be sweeping changes in the parameters of the blood. The blood would be too much at the mercy of external variations, and thus lose its energetic integrity.

The secretion of insulin and glucagon by the pancreas, which result in a regulation of the sugar level in the blood, can be related to this function.

Spleen and melancholy

To cure the mind's wrong biass, spleen...
Laugh and be well.

Matthew Green, *The Spleen*

Another association between spleen and Saturn is found in the relation between melancholy (literally, 'black humour/bile') and the spleen. Ancient Greek medicine, like traditional Chinese medicine, related the spleen to the earth element. The Greeks further associated it with melancholy and black bile. In terms of elements, durable sadness corresponds to the earth becoming too predominant in the psychological functioning of a person. In short, when the psyche becomes too earth-bound, it loses its wings. Like Saturn, it becomes cold. It loses touch with the Sun and its enthusiasm.
The English epithet 'saturnine' is a reflection of these symbolic associations. The French language has even more explicit symbolic reminders. It uses the English word 'spleen' for sadness and black moods. Moreover, the French word for humour and mood is the same, so the expression *humeur noire* ('black humour, as in the Greek melan-choly) is synonymous with *avoir le spleen* ('to have the spleen', that is, to be Saturn-sad).

21.3 Saturn and skeleton

Mineral Saturn

Knowing that the skeleton is the frame upon which body tissues are organised, it is no surprise that it is related to Saturn, the archetype of structure.
Another association is to be found in the mineralised nature of bones. Mineral, or inorganic substances, have of course more affinity with Saturn, principle of death, than organic ones (since one of the meanings of the word organic is 'developing like a living plant or animal'). In the body, all that is mineralised is linked to Saturn.[1]

Interestingly, one of the side effects of space travel is that astronauts tend to lose calcium from their bones.[2] This weakening of the bone structure can be read as a decrease in the earth element and Saturn

[1] Conversely, the Moon has a global affinity with everything organic.

[2] Prolonged bed rest has the same effect.

grounding – a direct result of being in space and therefore far from the Earth.

The time aspect of Saturn can also be found in the lasting, non-rotting nature of the skeleton. And the gradual widening of the bones of the skull that takes place with aging is a sign that the Saturn planetary force is more influential in old people than in the young.

Hemopoiesis and Sun

Bones, however, are not just highly mineralised tissues. Inside them, one of the most vital of all bodily processes takes place: hemopoiesis, which is the formation of blood cells. Hemopoiesis takes place in the red bone marrow which, in adults, is found in only a few bones: the sternum and the ribs, the bodies of vertebrae, the cranial bones and parts of the femur and the humerus. In young children, hemopoiesis also occurs in several other bones.

In Hebrew, the word for bone is *etsem*, also meaning 'essence'.

Because of the central role played by the blood in all tissues, hemopoiesis is an essential function. It is the most active creation process of the body, fostered by a constant and phenomenal vitality. These features lead us to relate it to the Sun, which means that bones are not just related to Saturn, but to the Sun-Saturn dialectic.

Hemopoiesis being such a vital and precious function, it makes sense that Nature has tried to protect it within the Saturn, mineralised, safe-like structure of the bones.

21.4 Teeth, Saturn and Mars

Highly mineralised and part of the skeleton, the teeth are naturally related to Saturn. As with the bones, their dead-looking appearance conceals an intense inner life.

Because the function of the teeth is to bite, cut and break, they are also related to Mars. So one could say that the teeth are structurally related to Saturn, and functionally to Mars.

In terms of planetary forces, what is frustration? A Mars impetus which tries to express itself but cannot, due to limitations (Saturn). Similarly, suppressed anger is a Mars violence that one restrains and curbs in a Saturnian fashion. What is a common thing people do in such situations? They grind their teeth, which in terms of planetary forces is quite logical, since the teeth are a meeting point of Saturn and Mars energies.

If you read the judgement and commentaries of I Ching hexagram number 21, 'Biting Through', you will recognize the meeting of Mars' and Saturn's symbolic features.

In terms of planetary forces, why do students at the time of

exams develop significantly more holes in their teeth than most other categories of people? Because of the stress they undergo. An exacerbated Mars, which does not have much of a natural outlet such as gorilla fighting, ends up damaging the Saturn teeth.

It has also been my observation through the years that people who present an 'inverted Mars syndrome' (section 7.9), not knowing how to externalise their Mars energy, have more problems with their teeth than the rest of the population.

22 – The Example of a Cell

As above, so below. Just as the Hermetic philosophers saw the body as a microcosm, a small world, so enlightened biologists will sooner or later see the cell as a replica of the entire creation. Let us take a short promenade through the different components of a cell, and see how they may be related to planetary forces.

22.1 Nucleus ~ Sun

Just as the Sun is the largest object in our solar system, so the nucleus is the largest cell structure. Most often, there is *one* spherical nucleus per cell, and it is the most important part, for it contains the instruction manual – the genetic information which rules and organises the cell.

Our 46 chromosomes are made of DNA, coded information of which the basic character is the nucleotide. In humans, the DNA of each cell includes some 3 billion nucleotides. Knowing there are about 2000 characters on each page of the book you are presently reading, it would take 3000 volumes of 500 such pages to contain the DNA information of one cell.

There are about 100 trillion (= 10^{14} = 10,000,000,000,000) cells in the body of an adult.

22.2 Protoplasm ~ Moon

The protoplasm is the soup-like fluid which fills the cell, and in which all the other cell components are floating. The term comes from the Greek *proto*, 'first', and *plasso*, 'to shape' (as in the word 'plastic'). It is a viscous, colourless, translucent, jelly-like substance which bears symbolic analogies with the *prima materia*, 'original substance' of the alchemists.

22.3 RNA ~ Mercury

The ribosomes contain messenger RNA, that is, circulating information coming from the nucleus' DNA. In other words, the RNA is the Mercury emissary of the Sun nucleus, spreading its information wherever it is needed in the cell.

22.4 Mitochondria ~ Mars-Venus

The sausage-shaped mitochondria are the powerhouse of the cell. They receive food molecules and oxidise them, that is, burn them to produce energy required by the cell. Enzymes in the inner membrane of the mitochondria catalyse the oxidation reactions. In terms of the symbolic vision presented in section 19.1, 'Mars and fire', the mitochondria are the basic operative units of the bodily fire.

22.5 Endoplasmic reticulum – the chemist of the cell ~ Jupiter

Particularly well developed in liver cells, the endoplasmic reticulum is involved in the elaboration of various chemical molecules. Thus, just as Jupiter, the liver, is the chemist of the body, so the endoplasmic reticulum is responsible for numerous chemical operations in the cell. The granular endoplasmic reticulum, the granules of which are the ribosomes, synthesise proteins. The smooth endoplasmic reticulum synthesises lipids (and also some proteins and carbohydrates).

22.6 Lysosomes ~ Mars

The lysosomes are little bags full of enzymes. They are sometimes involved in the digestion/burning of foreign substances, as in the cells of the immune system, for instance. Sometimes they end up destroying the cell itself, hence their nickname 'suicide bags'.

22.7 Membrane ~ Saturn-Mercury

Because it limits the cell like a skin, establishing a borderline between the inside and the outside, the membrane can be associated with Saturn. Just as we related the skin to both Saturn and to Mercury, so the cellular membrane can also be related to Mercury, because of the constant exchanges that take place across its border.

23 – Subtle Bodies and Planetary Forces

Astrology offers a palette of symbols and archetypes which enables us to pursue an in-depth exploration of many esoteric topics. We will use this palette to explore some aspects related to subtle bodies, thereby taking a fresh look at some of the key concepts repeatedly used in the Clairvision Corpus.[1]

23.1 Saturn and the physical body

Saturn has a special affinity with the physical body. In the overall human architecture, the physical body plays a role of a frame or structure – a physical foundation upon which the whole temple of the subtle bodies rests. Among the planets, Saturn has the closest association with the earth element – the most material of the elements, the one which is the most bound to the physical world and matter. This again reinforces the symbolic association between Saturn and the physical body.

In the body, one of Saturn's major correspondences is found in the bones, the most physical, grounded and mineral-like of all tissues.

> In the cosmogonies of Steiner and Heindel, the physical body first appeared on Ancient Saturn and was developed under the influence of the Thrones, the spiritual hierarchy that western angel lore relates to the sphere of Saturn. In the Kabbalah, the Thrones are related to *Binah*, the *sephira* attributed to the Saturn planetary force.

23.2 Moon and etheric body

The etheric body is the layer of life force, which corresponds to the *prāṇa* of the Hindu tradition, and the *qi* of Chinese philosophy. The etheric is what gives life to plants. The Hindus, Chinese, Greeks, Romans and several other peoples considered the Moon force to be archetypally linked to the vitality of plants. In nearly all cultures of the world one finds that gar-

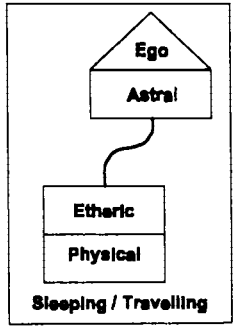
[1] Basic elements about subtle bodies can be found throughout the three books of entry into the Clairvision Corpus: *Awakening the Third Eye*; *Regression, Past Life Therapy for Here and Now Freedom*; and *Entities, Parasites of the Body of Energy*. A more systematic introduction can be found in *Subtle Bodies, The Fourfold Model*.

deners and agriculturists have taken (and still take) into account the Moon phases when sowing seeds, picking plants or reaping crops.
As explained in *Subtle Bodies, the Fourfold Model*, the etheric is the principle responsible for growth and multiplication, two essential features of the Moon symbolism. Moreover, the etheric is closely linked to the water element, and the Moon is the natural ruler of all fluids.
Even closer to the Moon's archetype is the reflective nature of the etheric layer. In human beings and in animals, the etheric receives and is penetrated by the astral body. Plants have no individualised astral sheath, but they constantly catch astral energy from the stars and the planets – which is why some plants are more related to Mars, others to Jupiter, and so on, as we will explore in the chapter 'Plants and Planets'. So, in terms of subtle bodies, a plant is an etheric being which spends its time attracting and concentrating astral energies. These astral energies, in turn, work on the plant, determining its shape and properties. Thus when you look at a plant, when you contemplate its colours and enjoy its fragrance, what you see is in reality astral light reflected in an etheric base. This function of reflection is a direct manifestation of the Moon planetary force attached to plants.
In astrology, it is common to relate memory to the Moon, and also repetitive habits and deeply ingrained functions of various kinds.

> This is why it is wise to choose the New Moon time to start a diet or to stop smoking. The new impulse in Moon energy translates into a fresh start for physical habits and conditioning.

If anything repetitive and Pavlovian is related to the Moon, it is through the etheric body – for it is in the etheric body that these types of conditioning are imprinted.

23.3 Sleep, etheric and Moon – regeneration through chaos



Because of our alchemical perspective, we have already dwelt on the chaos symbolism attached to the Moon archetype. Sleep is another function which can be related to chaos, in the superior meaning of the term. When falling asleep, you relinquish your verticality and undergo a 'dissolution' of your physical mental consciousness. The astral body and the Ego depart for journeys in non-physical layers, and leave the physical and etheric bodies lying in bed. This relieves the etheric body from the organising power of the Ego and astral body. The etheric body can plunge itself into 'chaos'. This is why it is not rare to feel somewhat 'vague' when waking up in the

morning – some time is needed for the organising power to take over the physical mental consciousness again.

In English, the word chaos does not evoke anything particularly noble or desirable. But in reality, as various examples of Moon functions make clear, chaos is much more than just a disorganised state. In a compost heap, the chaos principle results in a fertility power. In your stomach, chaos is the bed of digestion, that is, the re-creation of your physical and etheric vehicles. During sleep, the chaos principle is again at play, resulting in a regeneration of the etheric body. To regard chaos as merely the absence of organising power completely misses the reality of these various functions. Chaos is a full power in its own right, a complement of the organising power, in much the same way as the Moon and Sun are dialectically complementary and therefore unable to achieve anything without each other.

If you are looking for a thread of understanding behind the chaos principle, the best symbolic representation is that of the *prima materia*, the original chaos out of which the creation emerged (see section 4.2, 'Chaos'). The *prima materia* contains the entire creation in the state of potential, and hence infinite vitality. It is the same limitless life potential which is expressed in *soma*, the Moon-beverage of immortality of Hindu gods and *ṛṣis*.

Symbolically, sleep is the way the etheric body tries to reproduce the conditions of the original chaos, and thus to regenerate its vitality.

What do children do when they are sick? They sleep. They plunge themselves into deep sleep, out of which it is not rare for them to emerge completely refreshed and healed.

This etheric regeneration through sleep is one of the reasons why it is more powerful to meditate in the morning than in the evening – especially if your meditation aims at cultivating the body of energy (as in the Clairvision 'thunderwand meditation' techniques). In the morning, the etheric body is more plastic and responsive to the technique, so one hour of meditation is likely to have much more transformational impact on the third eye and other centres of the body of energy than the same meditational effort at other times of the day.

23.4 Aging means losing touch with the fertile chaos

You must remember how, in your childhood, it was not uncommon to wake up from a night of sleep with the feeling of being totally renewed, full of purity and dynamism. The more people move away from childhood, the more they tend to lose this capacity for 'total sleep' which washes away not only fatigue but also ailments, worries and sorrows.

In astrology, young children are symbolically associated with the Moon, and old people with Saturn. Young children are plastic and flexible, they can easily take up new habits. Most older people tend to be much more rigidly fixed in their beliefs and behavioural patterns. In alchemical terms, these are reflections of the fact that children are more in touch with the chaos principle than older people – hence the vitality of youth, and the gradual decline of the body with age.

A baby brings a fullness of life to those who take care of it – a fantastic dynamism and creative impulse. But at the same time, the chaos principle is not without problems either! If you have ever minded a toddler (for longer than just a day) then you have experienced the frightening side of chaos. Toddlers do not only make a mess of a house – they turn *you* into chaos. They are a walking active chaos principle. Their strategy also includes waking you up a few times every night so as to destabilise you in depth. Hence the distress of many young mothers who, for up to five years after giving birth, have great difficulty achieving structured tasks while looking after their child. I remember observing this side of the Moon symbolism not only in myself but also in student friends. Before they had a child, their lecture notes were impeccable. After giving birth, total chaos: lines all over the place, no two letters the same size within a word, doodle-like diagrams. Of course, it does not last forever, but the first years are really tough.

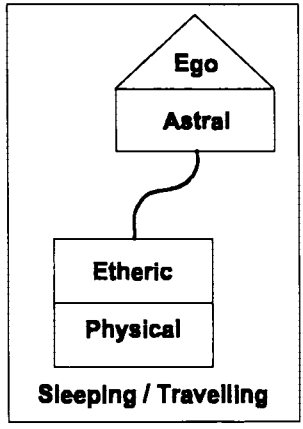
Here we are touching a central dilemma of human consciousness. Consciousness does not like chaos. It constantly tries to build up structures upon which it can rest, to escape stupefaction and to know itself. It wants a reference framework to understand the universe. It wants to remember telephone numbers, know where things are in the house, be able to cope with structured tasks and elaborate jobs – all sorts of things one cannot do if one is a mess. Education in general, not only the one received at school but also the self-education which enables people to advance in life, has much to do with imprinting structure where there was only chaos in the first place. But this comes at a terrible cost; as it moves away from chaos, consciousness loses touch with the principle of original vitality. People grow old and become rigid. Even the people who are not ready to accept that they are rigid will often agree that they were much more plastic as youngsters.

This realisation of the difficulty reconciling the principle of chaos with organised structures can be regarded as the starting point of alchemy. For the purpose of alchemy is immortality – not in a state of nirvana and dissolution, but in a vehicle which is what I call the body of immortality. Vehicle means structure; but for this structure to be eternal, it has to retain the fullness of life of the primordial chaos, instead of divorcing itself from it.

23.5 Moon and chitta (mental substance)

Chitta is a Sanskrit word which refers to the 'substance of the mind' or, more precisely, the substance of the physical mental consciousness.

The theory of subtle bodies considers that thoughts are not abstract things but forms, called 'thought forms', which exist on the astral level. Astral thought forms are reflected in the etheric and physical parts of the nervous system, which results in physical mental activity, that is, the usual thinking that takes place during daily activities (as we discussed when dealing with the Moon-brain, section 16.9).



Why talk of physical mental consciousness, instead of just mental consciousness? Because through transformation processes, you may become capable of leaving your physical and etheric bodies at will, and only be in your astral body and Ego/Self. Thought processes still occur, but they no longer have anything to do with the physical body. They take place in your astral body, and have quite a different 'flavour' from the thoughts you have during your waking activities. The thoughts which take place in your astral body I call 'mental consciousness', those which are reflected in the (physical and etheric) brain correspond to the physical mental consciousness.

Where does *chitta* fit in this model? It is an experiential concept. When you become aware of energies and start perceiving your thoughts as forms, there comes the perception of a certain field, in and around your head, in which thoughts occur. This is *chitta*. It is a plastic 'substance' – not a physical one, of course. It takes on different shapes as thought forms are reflected in it.

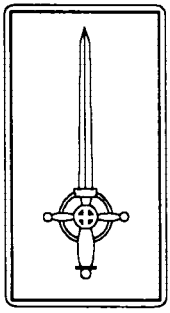
In terms of the fourfold model of subtle bodies, *chitta* is on the upper side of the etheric body, close to the astral body with which it interacts.

There are several reasons why *chitta* is related to the Moon planetary force. Of course, it is an etheric layer, and the etheric in general is linked to Moon symbolism. The etheric as a whole reflects the astral, and the *chitta* is that part of the etheric which is specialised in reflecting the thought forms (which originate in the astral). More specifically, the *chitta* is a 'chaos' – in the noble meaning that alchemy gives to this word. Its plastic substance is always changing and moving, not unlike an ocean. Its waves are what the Indian tradition calls the *vṛttis*, the unceasing thoughts and

'semi-thoughts' that people feel in their head when closing their eyes to meditate.

With some practice, you can easily recognise that the quality of your *chitta* is not constant. When you are tired, for instance, it becomes slow and gooey. However, there are some more surprising observations, directly linked to the lunar reflective nature of the *chitta*. In the first part of digestion, while the foodstuff is being cooked in the stomach, the Moon-stomach activity and the Moon-related *chitta* resonate together. The substance of the *chitta* receives an imprint from the Moon-stomach energy, and this is one of the reasons why a heavy meal can significantly slow down thought processes.

If you have gone through simple Clairvision processes dealing with the third eye, you may find it quite easy to perceive this for yourself. Just tune into the quality of your *chitta* before and after meals, and compare according to what you ate.



An interesting result of the perception of the *chitta* is that it can lead to a cultivation of its substance, which *does* have an influence on the quality of your thought processes. If you can perceive the *chitta* inside yourself, try to perceive it in other people too. You will observe that intelligent and fast moving people have a very fluid *chitta*, and also one that can connect with high mental astral layers. My view, here, would be quite contrary to that of the people who consider that intelligence is determined at birth and can never be increased. Through a particular cultivation, it is possible to selectively tune the *chitta* into supermind frequencies, which not only results in a dramatic speeding up of your thinking, but also opens flows of intuition and inspiration.

This corresponds to what we will call 'vertical thinking' in the Clairvision Corpus modules on the transformation of thinking.

23.6 Eureka *via the Moon-fertile chaos*

At some time, you must have had the experience of waking up in the morning and suddenly thinking of the solution to a problem which had blocked you for some time. Or perhaps you had a luminous idea which answered one of your questions. *Eureka* discoveries often pop into your mind when you least expect them, as scientists and thinkers know well.

As we just saw, the *chitta* is a Moon principle; when going to sleep, it turns itself into a state of chaos – hence the dissolution of physical mental consciousness. But chaos means fertility. While in a state of chaos, the *chitta* becomes receptive to seeds from the archetypal worlds (in which the sym-

bolic prototypes of physical things are found). Like attracts like. If your *chitta* is clever, at night it will resonate with worlds of consciousness in which lie the answers to your questions. And, following its Moon-reflective nature, it receives impulses, and makes them grow into ideas. On waking up, you pick these ideas like flowers.

Here, the cooperation of Saturn is crucial. If your mind is not structured enough, you will perhaps have beautiful ideas, but will be unable to express them. Without Saturn, you will not find the words to explain your thoughts, nor will you have the conceptual framework to go beyond having vague inklings or intuitions, and so nothing practical will be achieved. In other words, you will know that you know, but you will hardly know what it is that you know – a sentence that goes well with Moon or Neptune (transcended Moon) unsupported by Saturn.

These reflections on the nature of the *chitta* also give clues to those who work with the night practice techniques.[1] Night practice has a lot to do with retaining awareness during the night. But it would be a mistake to try to retain the same kind of consciousness as experienced during the day. The night is the time of a *pralaya*-chaos type of Moon consciousness. The purpose is not to eliminate this phase, but to go through it consciously, rather than be stupefied. This requires taking a particular angle, reaching a Moon state of awareness. One of the main reasons why students lose their thread of consciousness during the night is that they try to cling to forms of daily awareness, instead of diving into 'chaos awareness'.

23.7 Moon and etheric body – plastic envelopes

Just as *chitta* is a fraction of the etheric body specialised in receiving thoughts, so one finds in the etheric body two other plastic envelopes: one in the area of the heart centre, the other in the pelvis. The plastic envelope of the heart has much to do with emotions and moods. That in the pelvis is related to sexuality. Both are made of impressionable, plastic, semi-fluid, etheric substance.

I use the term 'envelope' because it is commonly found in esoteric literature. However it sometimes wrongly conveys the idea of an empty shell. In reality, the plastic envelopes are 'filled envelopes'. Perhaps it would be preferable to refer to them as 'substances', or 'fields', which would describe their nature more accurately. But the term 'plastic envelope' has been used by various other authors. Moreover, it is consis-

[1] On the topic of night practice, see *Awakening the Third Eye*, Chapters 13,14 & 15, and further elaborations on these practices in various modules of the Clairvision Corpus.

tent with the Sanskrit term *kośa*, which means 'sheath', or envelope; and thus I prefer not to introduce a new word.

Just as the texture of the *chitta* may vary greatly from one individual to another, so the substance of the other plastic envelopes is sometimes subtle, sometimes gross. Even in a given individual, the substance can be quite different from one day to another, depending on which moods are cultivated. Sexual activity also results in dramatic variations in the pelvic envelope, not only because instincts and desires imprint shapes onto it, but because the energy of the partner, or partners, also leaves an imprint.

The Moon symbolism in these different envelopes can be seen not only in the fluid-like, plastic and changing texture of their substance, but also in their influenceable and impressionable nature.[1]

23.8 Moon and anchorage

A powerful concept of Chinese medicine is that both the stomach and the spleen, which cooperate closely in the first part of the digestion processes, are related to the earth element. In terms of subtle bodies, there is something about eating which is very grounding and incarnating.[2]

As you will often find in the Clairvision Corpus, the archetypal nature of the Earth is closely related to chaos, with the awe and wonder that alchemists felt for the primordial chaos out of which all things have arisen. Compost, on Earth, is a splendid embodiment of the chaos principle. The entire fertility of Nature rests on the decomposition and rotting which take place in the magic heap.

The Moon-stomach, which also operates by turning foodstuff into chaos, is therefore perfectly appropriate for playing the role of earth in the body. This can be experienced in a number of ways. If, for instance, you feel floaty and not very much in your body after some intense meditation, eating will immediately give you some grounding and the sense of being on Earth. In terms of subtle bodies, what happens? Your astral body recognises a chaos/Earth principle taking place in the stomach, and finds in it a natural ground upon which to rest. This may lead you to look at breakfast in a different manner. Being the first meal of the day, it provides the opportunity

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[1] Further elaborations of the nature and functions of these envelopes will be found in the modules of the Clairvision Corpus on subtle bodies.

[2] Here, purists will notice that I take the movement of the Earth to be similar to the earth element. Strictly speaking, the *wu shu* are *not* identical to the elements. In practice, however, the Chinese did not always clearly differentiate between the two.

for your astral body to reground itself physically after having wandered in astral spaces during the night.

Seasickness

Let us take another illustration, this time showing what can happen when the Moon planetary force fails to fulfil its grounding role: seasickness. Something fascinating about seasickness is that, although it is quite innocuous and does not involve any injury, it can make you feel as if you were on the brink of death. If you have *really* been seasick, you probably wished that you were dead! Clearly, this is out of proportion – the trouble is minor, and yet it can put vigorous individuals totally out of action.

In terms of planetary forces, seasickness disorientates the Moon/Earth grounding. The stomach becomes unable to retain the chaos principle inside you, which results in all the vomiting. When you are seasick, you lose touch with the Earth principle, and this is why you feel on the edge of death – for dying is nothing but departing from the Earth.

There is therefore wisdom in the advice that experienced sailors will give you if you undergo long lasting seasickness on a cruise – eat! Even though you will vomit what you eat, do not leave your stomach empty. In other words, try to keep some chaos going on in your stomach. Sleeping (which turns your consciousness into Moon-chaos and relieves you from having to retain your grounding) is another way of finding relief.

The uterus as an anchorage

In the female body, the uterus plays a role of anchor for the astral body and the Ego. In a male body, the process of incarnation of the astral body is more intense, more diffused, and less dependent on one organ (which is why, traditionally, men were considered to be less intuitive, that is, less connected with non-physical worlds, than women). Women's incarnation is more flexible, and varies with their menstruation cycle. In particular, at the time of menstruation, the astral body and the Ego impact into the uterus, and therefore into the entire physiology – which is why it is not rare for women to feel more earthy or hungry just before or during menstruation.

In many ancient cultures, priestesses and nuns were supposed to remain virgins. In terms of subtle bodies, this is because the function of a High Priestess was to be in touch with lofty spiritual worlds, and it was understood that sexual activity and motherhood would make a woman more earthy.

> Such attitudes would be irrelevant nowadays, for modern initiates are supposed to have their feet on the ground as much as their head in heaven. But in a number of spiritual contexts in the past, certain initiates were trained to have as little contact with the physical world as

possible, so as to turn their creative energy exclusively towards the Spirit world.

You can see another manifestation of the same principle in the fact that many women discover much deeper aspects of their sensuality after having had children. In the year or so which follows a delivery, it is not rare for a period of 'sexual stupefaction', that is, absence of desire, to take place. But when the desire returns, it can take proportions which were unsuspected by the woman before she had a child. In terms of subtle bodies, the intense uterus activity has resulted in an incarnation process, and the woman is much more in touch with the Earth.

In terms of the Clairvision system of inner alchemy, she is also much more in touch with her embryo and all the passions associated with it.

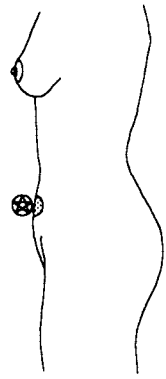
Hysterectomy and incarnation

Once you have understood the anchorage role played by the uterus, you are in a position to provide help to a number of women who display major troubles after a surgical removal of the uterus.

As we have seen several times, an organ is more than just its physical part, and so it is not just the physical uterus which provides grounding and incarnation, but also its energy counterpart. Thus, after a hysterectomy, it may well happen that a woman does not have any problem remaining grounded, the non-physical uterus being a sufficient incarnating force. In other cases, however, women can start displaying signs of a lack of grounding of their astral body – poor concentration, poor memory, a durable feeling of being fragile, difficulty finding direction and purpose, emotional overflows and tears coming up easily, the feeling of not being completely 'here', great difficulty standing up for themselves and meeting conflict, and possibly a cortege of related physical symptoms.

I have observed that the probability of such troubles is greater if the hysterectomy occurs early, say before thirty-five. If, however, it takes place around or after menopause, then it is infinitely less likely to be responsible for any such troubles.

One of the difficulties encountered by women who present this condition is that, from the point of view of orthodox medicine, their problem does not exist! It does not fit with any recognised pathology, and no treatment has been designed for it. They are therefore likely to go from one doctor to another without getting much relief.



What these women need is to learn to ground themselves on the level of energy. They need to learn how to use their uterus of energy as a way of pulling their astral body down into the physical body. In the Clairvision healing repertory, the techniques used for this purpose work on the embryo, or centre of the will, as in 'Sealing the Aura' (*Awakening the Third Eye*, Chapters 18 and 20), but using different modalities.

An anthroposophical remedy which can also work wonders in such situations is Argentum per Bryophillum – a form of silver, the metal of the Moon, combined with the Bryophillum plant.

Menopause

The deep physiological and psychological changes accompanying menopause can only be understood from the perspective of the role of anchorage played by the uterus. From puberty to menopause, the physical activity that takes place in the uterus is an important factor for stimulating the functions of the energy part of this organ.

At menopause, with the end of menstruation, the physical uterus becomes somewhat dormant, and if the 'uterus of energy' is not capable of continuing its anchorage functions without being stimulated by physical work as it used to be, then the woman is likely to undergo a difficult time in her life. Hot flushes, in particular, are a sign that the uterus of energy is not 'holding it' – some energies related to the astral body and the Ego are no longer properly anchored down and there is a reflux upward. Irritability, one of the symptoms commonly associated with a difficult menopause, can also be due to the fact that the astral body is not properly anchored in the belly.

Of course, the changes of lifestyle and family structure which take place at the same time are also important in generating the 'menopause malaise'. However, it has been my experience that one can significantly diminish the hot flushes, the anxiety and the depression of menopause and pre-menopause states by teaching a woman how to reinforce and activate her uterus of energy.

23.9 Mars, Venus and the astral body

Conditional emotions, which in our system of subtle bodies relate to the astral body, always carry a polarity with them. You like something, so you are attracted to it. Or you dislike it, and so naturally you will try to avoid

it.[1] Or perhaps, it will be the opposite – precisely because you hate something, you will tend to be attracted to it. With polarities, what matters is not so much the plus or minus sign, but more the fact that because they are not neutral, they interfere with your behaviour.

Sometimes, the polarity is conspicuous and fully conscious: you like something and you go for it, or you keep away from something you dislike. In a number of other cases, however, polarities manifest only below the threshold of the conscious mind, as a subconscious or unconscious 'push'. This does not mean that they are not active. If anything, the fact that they are not recognised makes them more powerful, because no rational mechanism is implemented against them and so they can rule your behaviour unchallenged.[2]

Emotional and mood-related waves which result in attracting or repelling forces are related to Mars and Venus. In a chart, many astrologers relate the second house to your system of values, that which conditions the choices you make and the actions you undertake. The second house, like the sign of Taurus, is ruled by Venus. Your value system has to do with the things you 'Venus-like' and identify with, and which in turn determine what you 'Mars-decide' and go for. In terms of subtle bodies, all this is related to the Mars-Venus map of emotional charges stamped in your astral body.

23.10 Mercury and levity energy

> Rise from the ground like feather'd Mercury
>
> Shakespeare, *King Henry IV*, part 1, 4.1

The 'levity energy' is an important concept in the Clairvision system of inner alchemy. It is the fraction of the etheric energy which is specialised in all upward movements in the body, and which has a special affinity with the Spirit.

A germane concept found in Sanskrit literature is that of *udāna vāyu*. Just as Mercury is in charge of interfaces and of helping mortals to go through the transition of death, so the levity energy plays a key role in triggering the take off in astral travel processes. Just as Hermes is the initiator, the great occult master behind the Hermetic tradition, so the levity energy

[1] In Hindu philosophy, this interplay of attracting and repelling polarities is designated by the expression *rāga-dveṣa*.

[2] *Regression, Past Life Therapy for Here and Now Freedom*, by the same author, studies these polarities of the unconscious and subconscious mind in detail.

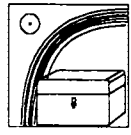
is one of the most occult principles in the etheric body and holds the keys to a number of realisations needed to achieve subtle perception and connection with spiritual worlds.

In other parts of the Clairvision Corpus, we will see that the levity principle plays an essential role in the functioning of the 'column of Spirit' (which could roughly be described as an upward extension of the crown chakra). The lung, organ of Mercury, also has a direct involvement in the functioning of the levity energy.

24 – Sun, Gold and Transformed Bodies

24.1 Ego and Sun

It is not rare for people, when beginning their studies of esotericism, to have some difficulty understanding the concept of Ego. In the Clairvision Corpus, the Ego is often equated with Higher Self and with Spirit. Let us now dwell upon these concepts, for the symbolism of planetary forces offers precious keys to clarify them.



But first, a few words about the background. The Clairvision Corpus has its source in an ancient knowledge which originated in the old continent, Atlantis, and was preserved by way of a non-physical archive. When establishing the Clairvision School, it was a challenge to translate a number of words and concepts which did not have equivalents in English, or had equivalents not commonly used and known. In this task, considerable effort was made to use existing terms found in other traditions and schools, so as to highlight the compatibility between different traditions and favour cross-fertilisation. Thus we have already discussed the Chinese concept of *jing*, so important to the Clairvision processes of inner alchemy. Several Sanskrit words such as *samskara* have also been used. Many elements from the Hermetic, astrological-alchemical western tradition fitted the archive material wonderfully. Rudolf Steiner has also proved a remarkably consistent source for a number of words and concepts. In particular, the word 'Ego' was drawn from the meaning Steiner has given to this word within the anthroposophical context.

Two points, however, must be made very clear. Firstly, not all systems are compatible. For instance, despite the many resemblances between Steiner's system of subtle bodies and the Hindu model, there are also stumbling blocks, matters on which they fundamentally disagree. The Ego is one of them. Secondly, the Clairvision Corpus includes a wide variety of concepts and practices which are *not* found in other traditions, and which required the introduction of new terminology.

Let us now return to the Ego. People who have been in touch with eastern traditions are sometimes puzzled when they encounter the word Ego being used with a meaning somehow similar to Higher Self. Indian masters virtu-

ally never use the word ego in the sense that it is being used when written with a capital E. In their parlance, the ego is all that a disciple should get rid of: false and preconceived perceptions about oneself, an artificial sense of one's identity, emotional hang-ups, a store of latent impressions (samskaras) which parasitise consciousness and prevent one from living in the here and now.

There are two reasons for this major difference of view; one is to do with a simple question of vocabulary, the other is about a fundamental doctrinal divergence.

On the simple level of vocabulary, Indian masters use the word 'ego' to characterise the layer of samskaras, and the emotional reactions issuing from them. In their terminology, the word 'ego' (often referred to as 'little ego') is more or less synonymous with astral body. This is just an issue of vocabulary, and once one has understood that each time a guru says 'ego', he or she actually means 'little ego', that is, 'astral body', it becomes much easier to find bridges between the two systems.

There is, however, a much wider and less bridgeable gap: in the Hindu tradition there is nothing that matches the concept of an eternal Ego, in which a certain form of individuality is retained. In the Hindu model there is *ātman*, 'Self', or 'Higher Self'. But whenever a yogi takes a final dive into the *ātman*, the result is a total destruction of individuality, as in the classic image of a salt doll which decided to go and bathe in the ocean. The yogi has become one with cosmic consciousness, and when looking inside himself, he can find nothing that he could call 'me', as opposed to 'the rest' of the cosmic consciousness. The merging has erased any seed of individuality.

Whereas in Steiner's vision of the Ego, while there is also unity with the Highest Consciousness, a 'me' nonetheless remains. This 'me' is not rigid and it has absolutely nothing to do with samskaras or conditioning. Rather, it is the kind of 'me' that leads Paul to say "Not me, but Christ in me". Still it is a 'me'. Furthermore, this individuality is not just a remnant, like some kind of memory of past times of conditional existence. This exalted 'me' is the very foundation of transpersonal enlightenment.[1]

The gap between Steiner's views and those of the Hindu tradition becomes even more apparent when Steiner describes the 'me' of a little child as being fundamentally of the same nature as the 'me' which serves as the foundation for transpersonal enlightenment. The 'me' evolves and the little

[1] The term 'transpersonal' is not part of Steiner's vocabulary. However, the way it is used in the Clairvision Corpus is consistent with Steiner's view of an enlightened Ego.

child will have many lessons to learn but still, the essential core which enabled the little child to perceive him or herself as 'me' remains the same – the cornerstone upon which Christ enlightenment is to flourish.

This, from a Hindu perspective, *cannot* make sense. The *ātman* is *not* a 'me'. The *ātman* is *nir-aham*, 'beyond the me', and whoever realises the *ātman* transcends and drops the 'me' once and for all.[1]

So did Steiner miss something? This is where astrological symbolism comes into play. For it is not only in Steiner's system that the principle of individuality is one and the same as the inner source for enlightenment. In astrology, exactly the same symbolism is attributed to the Sun. There is not one planetary force for the 'me' of the little child clinging to his toys, and another one for the 'me' of the transpersonally enlightened sage. There is just one Sun, of which both are expressions, at different stages of evolution.

This solar vision of the Ego was in no way Steiner's whim. It is one of the underlying foundations, one of the essential threads which run through the western tradition of esoteric knowledge. Without it, for instance, one will completely miss the meaning behind a number of Christ's teachings. Let us take the verse of the gospel of John that we quoted in the chapter on the Sun.

> I am the Way, the Truth, and the Life: no man cometh unto the Father but by me.
>
> John 14:6

Did Jesus really believe that no initiate ever knew God before he came to Earth, or beyond the limits of his own tradition? This would be difficult to imagine. Now, let us replace 'I' by 'Ego' (as is the case both in the Greek original and the Latin Vulgate). In so doing, we end up with a reading in which the Ego is the Way, the Truth, the Life, and no man can reach the Father but through the Ego. In a similar reading of John 6.35, the Ego is the bread of Life, and he that comes to the Ego shall never hunger.

> The reading can be made at more than one level, for in esoteric Christianity, the Christ impulse is seen as an Ego impulse, a radiation from the Solar Logos aiming at imparting Ego consciousness to human beings.

In the Clairvision archive, there are a number of processes and blocks of knowledge which simply do not make sense if one eliminates the principle of individuality – for instance, developments related to the will, or to the genesis of the body of immortality. For this reason, it was imperative to use

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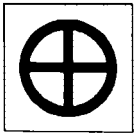
[1] Buddhist views would be even more opposed to the concept of an eternal, enlightened 'me', since one of the fundamental tenets of Buddhism is to deny the reality of the *ātman*, or Self.

the term Ego, and not just Self, in order to refer to the eternal core of human beings. When dealing with simple topics such as samskaras or entities, there is no harm in simplifying and equating 'Ego', 'Higher Ego', 'Self', 'Higher Self', 'Spirit', and 'immortal flame'. But when it comes to the elaboration of the body of immortality, it becomes essential to discern between Ego and Self, between individualised flame and non-individualised transcendental consciousness.[1]

24.2 Ego and Earth

> At the deepest of the night, I have met the midnight Sun, Osiris of the Underworld, and he told me...
>
> Clairvision ritual

From a Clairvision perspective, the Ego is a mystery which present human beings have hardly touched on as yet. Readers are urged, therefore, *not* to fix their ideas about the Ego, but to regard the Ego as an enigma which transcends mental comprehension. Rather than choosing your camp and clinging to either the Hindu or the Steiner view, it is better to remain open to the possibility of phenomenal surprises and discoveries.



If you contemplate again the fourfold pictogram of the Earth, you may now penetrate deeper into its heart-like symbolism (the physical heart has four chambers). Does this indicate that there is an aspect of the heart which is related to the Earth?

A number of esoteric trends have answered the question affirmatively and considered that there is a deep link between the Earth and the development of the Ego. Teachings in the Clairvision archive are in agreement with this. There are, in distant galactic spaces, many forms of astral life – some extraordinarily evolved and sophisticated – which have absolutely no concept of what an individualised Ego may be about.

On a different level, various traditions teach that it is only when they are on Earth that human souls can evolve. They can enjoy beautiful spiritual holidays when in the heights of the Spirit world or when sojourning with the gods, but to advance further in their evolutionary line, they must return to the Earth. The Clairvision perspective does not necessarily totally agree with this – there are some non-physical worlds in which human beings *can* evolve, provided they have already reached a certain level of enlighten-

[1] An entire module of the Clairvision Corpus will be devoted to the various views and paradoxes pertaining to individuality and enlightenment – *The Cycle on the Ego.*

ment. Still, there is definitely something unique about the Earth, as far as Ego-ness is concerned.

In Sanskrit, one of the names for the Earth is *vasu-dhāra*, 'the one which contains a treasure'. Could this treasure have to do with the solar Ego? In Egyptian mythology, the solar god Osiris resides in the underworld, in the inside of the Earth. Similarly, in Steiner's vision, the Solar Logos now dwells in the centre of the Earth. An important principle of alchemy points in the same direction. In order to reach the culmination of the alchemical work, Basil Valentine suggested the now famous VITRIOL motto: *Visita Interiora Terrae Rectificando Invenies Occultum Lapidem*, "Visit the inside of the Earth, purifying, and thou shalt find the hidden stone". This touches on the mystery of incarnation at its highest, and again suggests symbolic associations between Ego and Earth.

Back to seasickness

Let us look at a simple application of these principles to medical symbolism. In section 23.8, we analysed seasickness as a loss of touch with the inner Earth principle. Interestingly, in a number of languages, the expression 'heart-sick' is used to describe someone who suffers from nausea. Thus we find *mal au coeur* in French, *hṛl-lāsa* in Sanskrit, and similar expressions in Arabic, Assyrian and Armenian. This heart connection is in reality a reference to the Ego. If people are so deeply touched by seasickness, it is because their physical body is temporarily disconnected from their Ego to a certain degree. This 'attack' on the Ego is the reason why seasickness can be so devastating – worse than death!

> You should not be surprised that something related to the Earth ends up under the Moon category. Because the Earth is not part of the seven traditional planets, the Moon symbolism often happens to be used for Earth-related things. Thus the chaos of the compost heap, for instance, which is intrinsically related to an Earth process, naturally finds its place in the Moon-chaos list of associations.

24.3 Sun, gold and transformed bodies

> His eyes are like the rays of the Sun.
>
> 1 Enoch 106:6

> ...his face was like the Sun shining in full strength.
>
> Revelation 1:16

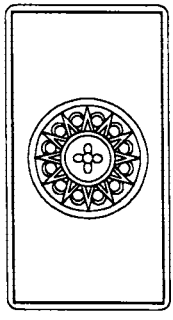
Hermetic symbolism offers keys to understand central concepts related to the transformed subtle bodies, those subtle vehicles which are not present in all human beings, but only come as the result of an inner transformation.

If the topic of subtle bodies is so central in the Clairvision work, it is because this work is one of inner alchemy, that is, transformation of your energy. Many spiritual schools consider that it is sufficient to change your consciousness for your energy to change. This view is to be respected, but the Clairvision style takes a radically different approach, complementing the work of awareness with a systematic cultivation of the body of energy. It leads you to engage in a number of deep transformation processes working on subtle energies, just as chemists and physicists work on matter. Such work creates the need for a theoretical framework, a map of subtle energies, which is exactly what the theory of subtle bodies is about.

Gradually, through the work of inner alchemy, new layers are generated which serve as vehicles for higher states of consciousness, that is, states in which the Sun-Spirit shines. This is the first and most important feature of the transformed bodies – they are vehicles in which the Self can be experienced fully and permanently. The dilemma of many meditators is that whilst they can experience their Self in high meditation states (for instance when retreating into seclusion and doing many hours of practice every day), they tend to lose their high states when they return to their daily activities and are caught again in materially oriented routines. The source of the problem is that the vehicles they use in daily activities are not easily permeated by Spirit – their substance is too gross and opaque. If you meditate twelve hours a day, then you can tower above your body and mind, and exist in lofty aspects of yourself. But when you have to work in the world, you cannot avoid using your mind/astral-body and your etheric-body-governed stomach, which drag you away from the lofty spaces.

Here you can understand the alchemists' obsession with making gold. Gold is the metal of the Sun. Whoever has the power to turn base metals into gold has the power to spiritualise his vehicles, that is, to fill the subtle bodies with Spirit, thus becoming forever linked to God. Thus the Mars and Venus passions are turned into the pure gold of Sun unconditional love and connection with the Divine.

This is exactly what the philosopher's stone does. Yet, am I suggesting that the stone is solely a psychological device, and that all the chemical aspects of alchemical texts are purely metaphorical? Not at all! The philosopher's stone, which is fixed fire, works on all levels. It contains the archetypal Sun force – we could call it Sun-ness – and thus can communicate its ultimate Spirit power to anything, be it turning metals into gold, bestowing spiritual enlightenment, or healing all diseases and rejuvenating the physical



body.
The alchemists saw Nature, their great teacher, as undergoing a constant evolution process – one aspect of this evolution being that all metals are on their way to becoming gold. This is an essential point, because turning a metal into gold is nothing other than speeding up Nature's normal processes of evolution – not a violation of its rules.
Applied to the field of inner alchemy, this statement has important consequences. It suggests that it is the natural evolution of all the vehicles (subtle bodies) to become permeated with Spirit. Just as the alchemists consider that metals in the bosom of the Earth slowly metamorphose into gold, so human beings make for themselves a body of immortality by undergoing the slow process of reincarnations. Thus, when describing the making of the stone, the arch-alchemical Emerald Tablet explains:

> It ascends from Earth to heaven. Again it descends from heaven, newborn on Earth. It unites in itself the forces of the things above and of the things below.

The end result of the process can be read in the Apocalypse of John:

> I became dead and behold, I am living, for ever and ever, and I hold the keys of death and of the underworld.
>
> Revelation 2:18

24.4 Uranus and the transformed astral body

Ego	Sun
Transformed astral body	Uranus
Transformed etheric body	Neptune
Transformed physical body	Pluto

The term 'transformed body' is certainly not false, yet it needs to be taken cautiously. Is a butterfly a transformed chrysalis, for instance? Yes, in the sense that in the beginning there was a chrysalis, and later it became a butterfly. Yet you could not take a chrysalis, teach it how to be smart, and thus make a butterfly out of it. From chrysalis to butterfly there is a fundamental change of state, a metamorphosis. A butterfly is not a super-chrysalis; it is something else – something of a different nature.
The same can be said of the astral body, the layer of emotions (emotional reactions) and thoughts. Between the astral body and what I call the transformed astral body, there is a qualitative change. If you train your astral body to become smarter and less impulsively reactive, it may result in major differences in your life, but your astral body will *not* have become the

transformed astral body. The analogy with alchemical processes is self-explanatory – you can polish and refine iron as much as you want, that does not turn it into gold.

> For this reason, the term 'transubstantiated' astral body could be preferred, as it has the advantage of clearly indicating a change of nature. But it also has the disadvantage of being long and somewhat clumsy, which is inappropriate for frequently-used jargon. This is why 'transformed' was adopted. However, when using it one must remember that it refers to a particular metamorphosis, and not just to any transformation.

The essential difference between the astral body and the transformed astral body is that, in the latter, the Ego shines. Experientially, if you have ever tried to remain aware during your daily activities, you must have noticed that it is not rare to go through short periods during which you are completely self-aware. However, each time a thought or an emotion arises in your mind, you lose your self-awareness and become engrossed in the mental wave. In terms of subtle bodies, these mental waves (thoughts and emotions) are made of astral substance. This substance is opaque to the rays of the Spirit, and acts like clouds blocking the Sun.

When thinking or experiencing feelings from the transformed astral body, full Self awareness is retained. It is the Ego itself which thinks and feels. Experientially, the difference is extremely clear. In the activity of the transformed astral body, there is a clear sense of 'I' – I think, or I feel. Whereas the thoughts of the untransformed astral body feel as if they are being thought in your mind without you. This reveals a fundamental difference in the substance of the mind – the substance of the transformed astral body is full of Ego-ness. Just by being in such a layer, your consciousness is automatically directed towards Ego frequencies.

There is a different aspect of the transformed astral body which has to do with supermind, frequencies of mental activity which take place much faster, with less friction and resistance, and with infinitely more intuition. These features are all related to Uranus, which makes it logical to associate this planet with the transformed astral body. However, it would not be right to consider that Mercury is just mind, while Uranus is supermind. Truly, Mercury *is* supermind, and the normal mind would be better termed an 'under-Mercury'. Uranus does not bring anything that is not already contained in Mercury, it only helps to reveal its higher aspects.

24.5 Moon, Venus, Neptune and transformed etheric body

The etheric body is the layer of life force, but a life force which always dies. Paradoxically, because they have life (and therefore an etheric body),

plants, animals and human beings end up lasting much less time on this planet than minerals. What do you do when you wish to preserve a flower? You dry it. How are mummies preserved? By eliminating the Moon-related tissues, which have a high water content, and by keeping only the Saturn ones, in which the etheric is much less prominent. Anything which carries water and life force seems doomed to rot.

The western esoteric tradition considers that it has not always been so, but that at one particular time in the past, something became corrupt in the life principle – both in Nature and in human beings.[1] A fullness was suddenly depleted, which resulted in death and disease. "Cursed is the Earth..." said the Elohim (Genesis 3:17). Before this dramatic change, human beings enjoyed uninterrupted life and perfect health in the garden of Eden. After it, they had to toil for their means of survival, which Nature no longer supplied freely.

The Christian churches promoted the concept of a moral fall due to lust. Esoterically speaking, however, the fall was one of the Moon life-force, of which lust (and a number of other emotional complications) was a consequence, not a cause. If there was an original sin, it was not that of Adam and Eve, but of the etheric layer as a whole. Adam and Eve were a bit too 'simple' to fully comprehend it at the time. As we already saw in the sections on the *jing*, something collapsed in the life force principle, resulting not only in the beginning of death but also in the division of the sexes and the need to eat material food.

Reaching the transformed etheric body implies no less than an etheric regeneration, a restoration of immortality. Adam and Eve regain Eden, but this time they are fully aware – they fully understand the whys and hows of their immortality because they have had to re-establish it through their own evolutionary efforts. In Clairvision language, the Adam and Eve of Eden were prepersonal. Having been thrown out of paradise, they gradually became personal beings. It is by becoming transpersonal that they regain the keys of immortality.

Remember what Venus did after she was embarrassed at being discovered in bed with Mars by all the other gods. She just went to bathe in the ocean, and that was enough to regain her virginity. This is exactly what human beings can no longer do, since the fall. Their etheric body has lost touch with the primordial waters, the original chaos or *prima materia*, in which

[1] Here by 'western esoteric tradition', I refer to a wide range of authors, from Gregory of Nyssa, Scott Erigenus and Jacob Boehme through to Rudolf Steiner, as well as the Gnostics, Kabbalists and Martinists. This theme can even be considered as a 'mainstream' reading of the Bible in Judaism.

all life potential is contained. When their kidney is tired, they do not know how to regenerate it.

As with the other trans-Saturnian planets, Neptune's function is to enlighten the Moon, Mercury, Venus, Mars, Jupiter and Saturn planetary forces, so all aspects of human life can shine the fullness of the Sun-Spirit. Neptune, who is Poseidon, lord of the ocean, is also described as a higher octave of the Moon – an enlightened Moon, which is exactly what the transformed etheric body is. Just as the etheric body is ruled by the Moon, a fallen principle of life force, so the transformed etheric body is ruled by a regenerated Moon, symbolised by Neptune's ocean at its highest symbolic level.

24.6 Transformed physical body

> But when the reunion takes place, the body becomes spirit, and the spirit becomes body... When bodies become spirits, and spirits bodies, your work is finished; for then that which rises upward and that which descends downward become *one* body.
>
> *The Glory of the World*[1]

Pluto is the planet of extremes – when things are pushed to their absolute limit. Similarly, the transformed physical body is the culmination of the human evolution in the physical universe. At this exalted stage of evolution, it is not only the astral and the etheric body which have been spiritualised, but also every single atom of the physical body. The human body has become the philosopher's stone, and 'all is accomplished'. Spirit has become matter. Matter has become Spirit – which is the culmination of incarnation. In astrology, Mars is the planet of incarnation, and Pluto is a transcended Mars.

Mars is the planet of fire; Pluto that of underground fire – the fire which is kept inside the Earth as a treasure. And classical alchemical texts often describe the philosopher's stone as 'fixed fire'.

> In alchemical texts, Vulcan is often used as a symbol for the physical fire, not unlike what I call the 'bodily fire' in the Clairvision Corpus. In Steiner's system, there are symbolic associations between Vulcan and the transformed physical body. One of them is that the *manvantara* (cosmic age) in which humankind as a whole reaches the transformed physical body is called Vulcan. In the Clairvision system of inner alchemy, the bodily fire is considered to be the closest principle to the transformed physical body that present human beings can tune into.

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[1] Waite, A. E., *The Hermetic Museum, Restored and Enlarged*, Watkins Books, London, 1983, Vol. 1, p. 228.

25 – Pathology and Planetary Forces

25.1 Treat people, not diseases

The Hermetic vision exposed in this book can lead to many applications in therapy and healing. But applying it properly requires that one penetrate the symbolism of the planetary forces in depth and that it be applied creatively, not rigidly. In this regard, the situation bears many similarities to Chinese acupuncture or the Hindu system of Ayurvedic medicine. When skilful practitioners of Chinese medicine establish a diagnosis, they do not say: "This patient has the flu. The points for the flu are this, this and that. I shall therefore puncture these points." They look at their patient in terms of the Chinese symbolic system: "Has the patient too much yin or too much yang energy? Has one of the elements gone out of balance? Has a *xie qi* (perverse energy) penetrated the patient?" Take, for instance, a group of ten patients all having the flu. Where conventional western medicine would only see one syndrome, practitioners of traditional Chinese medicine could see up to ten completely different sets of signs and energy disorders, leading to ten different treatments. When applied with this kind of subtlety, Chinese medicine is a phenomenal system of healing. It can bring mind-blowing results over a much wider range of pathological conditions than the western public is usually aware of. Similar comments could be made about homoeopathy or Ayurvedic medicine, in which the focus is also on treating people – not diseases.

The same principles apply to the Hermetic way of envisaging illnesses. If one were to take the kind of attitude which leads to rigidly attributing one planetary force to each disease or group of diseases, one would completely miss the point. In terms of planetary forces, different people can suffer from high blood pressure for totally different reasons. One person may have an exuberant Jupiter, another may have a problem with her Sun, another may have exhausted his Venus-*jing*, and so on.

It follows that it would not make sense to try to establish a fixed list of diseases, each caused by one planet, and base a healing system on this. Again, from the point of view of a symbolic medicine, there is no such thing as a disease – there are only patients, each with their own map of planetary forces. It is their personal configuration that you must try to decipher be-

hind the multiple symptoms and signs. In a number of cases, this will require more intuition than knowledge. If you wish to become a master in this art, the key is to develop a deep sense of planetary forces – not just an intellectual understanding. If you can sense the miraculous Moon-chaos force in a compost heap, if you can look at a big, solid piece of iron and immediately perceive why fairies or other great Venusians would not like it, or if you can feel enthusiastic merely by looking at Jupiter in the sky, then you are on the right track. Even if a patient presents confusing symptoms, you will be able to sense the planetary force at play in their disorder.

In the coming chapters, we will see how certain signs and symptoms tend to be more often related to one planetary force or another. But these should only be taken as general indications. In reality, any disease can be related to more or less any planetary force.

As with our study of body parts, a whole encyclopedia would be needed to cover human pathology in its entirety. These chapters do not pretend to give more than general indications.

26 – The Sun and Disease

26.1 The Sun patient

✦Only a small fraction of Sun patients will present the haughty characteristics usually associated with the Sun, wanting only to be treated by the best doctor, always liking private hospitals better than public ones, and so on.

In homoeopathy, the remedy called 'platina' embodies the 'picky' aspect of the Sun.

✦A particular type of Sun patient is one who cannot 'hold his fire'. Such people tend to talk a lot, but not like a Moon chatterbox. Their discourse is coherent and consistent, there is no verbal diarrhoea, but they give out too much of their energy when talking. One can feel their 'fire' being let out – a subjective feeling which is unmistakable once someone has helped you identify it in one or two patients. One can also feel a strong etheric radiation coming out of their heart centre. Their face easily gets red. They often work beyond their forces, and thus have to draw from their reserves, which results in an exhaustion of their essential energies in the heart.

The sooner this 'syndrome' can be recognised by an energy-aware therapist, the better, for such people are prone to early heart disease and are likely to die young, unless someone helps them to restore their energies and to slow down!

26.2 General characteristics of illnesses related to the Sun

A disease is likely to be related to the Sun when

✦it touches the most essential energies in an individual (therefore diseases which affect the heart will bear some relation to the Sun);

✦it affects the bodily fire.

26.3 Heart and blood vessels

Over half the western population dies from cardiovascular diseases. Are all of these related to the Sun? Yes and no. As we discussed in section 15.1, the heart is the seat of the most essential vitality. If the heart is strong – and by heart, here, I mean not only the physical heart, but the spiritual organ

behind it – then the whole body is strong. Conversely, any disease can ultimately be found rooted in some weakness of the heart.

From this point of view, it is not only heart disorders but all pathologies that may ultimately be related to the Sun planetary force – as the light of all the planets is nothing but reflected Sun light.

Esoterically speaking, the heart serves as a foundation for the entire physical body – much more than is recognised by our present science of physiology. Thus, from a Hermetic perspective, behind the diseases of the heart and major vessels, there is more than present medicine acknowledges; there is the fact that the heart toils to incarnate the Spirit in the material world. The physical world is not an easy dwelling place for the Spirit, and the heart makes immense efforts to try to overcome the heaviness of matter and allow the Spirit to shine through in the body. Just as no life could exist in the solar system without the Sun, so no physical existence could take place for human beings without the Spirit.

At this stage of human evolution, the Ego and the heart are still in a state of infancy. They are fragile and unassured in their attempts to manifest in the physical world. From the point of view of subtle bodies, there lies the reason why so many human beings die from their heart. When the heart becomes a proper lighthouse of the Ego, then it will not get exhausted so quickly, and the Hermetic vision is that the duration of human life will be significantly extended.

26.4 Congenital diseases

As above, so below. Just as an individual is a microcosm, a small world, in the image of the macrocosm, so procreation is a replica of the creation of the universe. In the macrocosm, the Sun stands for the Creative Principle. Similarly, in an individual, a congenital problem (one which takes place during conception or gestation) is likely to be related to the Sun.

When taking the example of a cell (Chapter 22) we related the genetic information to the Sun, because it is contained in the nucleus and because it is the organising principle of the body. Genetically transmitted diseases can therefore be globally related to the Sun (even though nuances have to be given depending on the particular syndrome).

This leads us to think that in the future, when genetic manipulations become common, they will take place through a direct action on the patient's Sun planetary energy.

26.5 Ego, Sun, immune system and allergy

Sun and the immune system

Through the immune system, an organism eliminates foreign substances which are incompatible with its own essence. Immunity consists of 'me-against-non-me' reactions, and thus relates to the Ego, of which the Sun is the archetypal symbol.

However, the association between immunity and Ego must be qualified, for humans are not the only living beings to have an immune system. Animals too display immune reactions. As far as this is concerned a parallel may be drawn with another Ego-related function: constant body temperature. In human beings, body temperature is directly related to the Ego. A constant body temperature allows the Ego to maintain its proper relationship with the physical body (in the case of fever, the Ego makes an exception and comes down into the physical arena, becoming more directly involved in the functioning of the physical body). Many animals too, have a relatively constant body temperature. One can however notice that it is only in superior vertebrates that body temperature becomes more stable – the blood temperature of lizards, for instance, varies with that of their environment. Similarly, vertebrates have a much more sophisticated immunity.

If you tune into the consciousness of a lizard and that of a dog, you can realise that an evolutionary leap separates them; the consciousness of the dog is notably more 'individualised' than that of the lizard. Immunity, like constant body temperature, can be seen as a learning of individuality, a preparation for Ego consciousness.

In terms of subtle bodies, there is something fundamentally different between animal warmth and human warmth. The latter is pregnant with the transcendental light of the Ego, or Higher Self, which is not present in animals. This leads us to consider that there must also be something fundamentally different in the immune system of animals from that of human beings. Immunology is still a young and fast changing discipline, so it would be premature to try to finalise any theory. However, I predict that at some stage, immunologists will identify certain aspects of the immune response which are not found in animals, and which will present the greatest potential for healing a wide range of diseases, including severe ones.

Mars and the immune system

As you may have noticed while studying this book, whenever a physiological function is related to the Sun, it is not rare that it also bears some connection with Mars. Why is this? Because the Sun and Mars are the two planetary forces of the fire (both fire element and Cosmic Fire). The Sun is

shining fire and ardent rulership, while Mars incarnates the fire, actively taking it down into physical processes and worldly activities.
Thus the immune system is not only related to the Sun, but also to Mars. Immunological terms such as 'immune defence' or 'killer lymphocytes', are quite suggestive of Mars' symbolism. This is because the immune response takes place in the form of a war of the cells! Lymphocytes identify enemies and attack them to devour them; and if the battle is lost, then disease follows. The enzymatic digestion of unwanted cells or substances is a direct expression of the Mars fire. And the extraordinary specificity with which lymphocytes identify antigens and are directed to them, is to be related to the Mars higher function of choice, decision and direction which we envisaged with the gall bladder.
No doubt the Taoists would have loved to call the macrophages 'great vesicles', as they did their brave generals!

Sun, Mars and allergy

Allergy is caused by reactions which are similar to those of immune defence. Instead of targetting bacteria or poisonous chemicals, however, lymphocytes go for common substances in our environment, such as dust or pollen.
As with anything related to the immune system, allergy is essentially a 'me-non-me' phenomenon, and therefore linked to the Sun-Ego. There is also a genetic factor which is in favour of relating allergies to the Sun. Many people who suffer from allergies come from families with a history of allergic manifestations.

Autoimmune diseases

In autoimmune diseases, the system shows a major problem of self-identity – it fails to recognise its own cells and attacks them as if they were threatening enemies.

26.6 Cancer

Cancer is a such a complex phenomenon that it necessarily involves more than one planetary force. However, the main fact about cancer is that some cells deviate from the body's 'master plan' which is contained in the chromosomes. In terms of planetary forces, cancerous cells are renegades which escape the rulership of the Sun – which means that anything that reinforces the Sun principle in a cancer patient can only favourably influence the evolution of the disease.
This explains the strategy behind Rudolf Steiner's anthroposophical approach to cancer treatment. One of the main treatments he recommended was based on injections of mistletoe, creating strong inflammatory processes in the patient. As we will soon discuss in more detail (section 30.3),

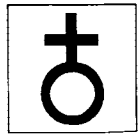
inflammation is a fire-related process by which the Ego stamps its presence onto the physical body. The idea is to call the Ego down into the physical arena and invite it to become more directly involved in physiological processes – to restore the rulership of the king. Thus, from the perspective of anthroposophical medicine, in the evolution of a cancer the physician should favour inflammation, fever or other fire-related processes, instead of soothing them with drugs.

> Practitioners of anthroposophical medicine also consider that, even outside the context of cancer, it is not necessarily clever to block inflammatory processes in the body. If, right from childhood, one suppresses all inflammations and fevers by giving antibiotics each time an infection takes place and by vaccinating against all possible childhood diseases, one prevents the Ego from fully taking possession of the body. In the long term, this can only result in a weakening of the immune system, as well as a lowered resistance to cancer.

Leaving anthroposophical medicine, let us look at simple but powerful consequences that follow the understanding that a challenge to the Sun leadership takes place in cancer. If, through meditation or healing meditation techniques, one can 'push' the consciousness of the Ego into the cancer-stricken area, one can only help the system in its fight for health. Any other measure which reinforces the shining of the patient's Sun, such as cultivating a certain inner joy and love feelings, will also assist the body in its effort of healing.

There are, of course, several other factors involved in cancer. For instance, a number of cancer patients have deeply ingrained negative emotional conditioning in their astral body, which must be addressed through psychotherapy work such as ISIS, if one wants to treat sources and causes – not just consequences.[1]

> A principle suggested by the alchemists is that antimony contains forces which could assist in the treatment of cancer. This would not mean taking the substance itself (which is a violent poison and would no doubt kill the patient!) but extracting active principles from antimony through alchemical processes. This is in keeping with what we have briefly mentioned before about antimony – this metal is related to what the Clairvision system of inner alchemy calls 'the venom', the source which constantly feeds the astral body of human beings.



[1] See *Regression, Past Life Therapy for Here and Now Freedom.*

26.7 Diabetes mellitus

Several exponents of medical astrology have related diabetes to the Sun. Why? Diabetes is a dysfunction of sugar metabolism – hence the term 'mellitus', which comes from the Latin *mel*, 'honey', and was added to the name of the disease in the 17th century because it was recognised that the patients' urine tasted "as if it was imbued with honey". Patients suffering from diabetes cannot manage their sugar properly, which results in abnormally high levels of glucose in the blood and urine. Esoterically, as discussed in *Subtle Bodies, the Fourfold Model*, sugar is an Ego-related substance. The Ego being the Sun of a human being, it is logical that diabetes should be related to the Sun planetary energy.

> On the connection between Ego and sugar: As soon as the sugar level in the blood drops below a certain level, a person loses consciousness, that is, becomes incapable of maintaining the physical presence of their Ego. In less severe cases of hypoglycaemia, fatigue and emptiness are also signs that the Ego cannot fully express into the physical body. Several other associations between sugar and Ego can be found, both on the symbolic level and on the level of inner perception. Thus, after eating sugar, one can feel it 'flashing' in one's blood, the main vehicle of the Ego. Countries which have the most developed egotistic consciousness are also those which have the highest level of sugar consumption, and so on.

In diabetes, another sign pointing to the Sun is that the main complication of the disease affects the blood vessels: coronary artery disease, cerebrovascular accidents and vascular damage to the retina and the kidneys.

> Of the two main types of diabetes, the insulin-dependant type and non-insulin dependant (maturity onset) type, the latter is less intrinsically related to the Sun. Being linked to excesses of diet and an overweight problem, and more common at the time of maturity, it can be related to Jupiter as much as to the Sun.

27 – The Moon and Disease

27.1 The Moon patient

✦The Moon is not particularly brave by nature, and so can become very frightened when faced with disease.

✦Can easily adopt a child-like, passive attitude toward disease. Is easily influenced, and thus often surrenders totally to his/her health practitioner, never questioning any of the prescriptions or therapeutic decisions (a "Cut me!" type of attitude).

✦Easily thrown into chaos by illness. At times, this may create an apparent exaggeration of all symptoms. The Moon is the planetary force which most easily leads the patient to be hypochondriacal.

✦Good at lying in bed (as opposed to the Mars patient, who often hates to be immobilised). When a person with a strong Moon falls sick, they often feel relieved, as if to say "Thank God! I can just curl up in bed for the day and enjoy being looked after. No responsibilities today."

✦Can easily forget to take their drops or prescribed treatment (as opposed to Saturn, who will religiously follow a prescription).

27.2 Self-healing through chaos

Even in minor forms of health disorders, people with a strong Moon have a tendency to respond through chaos, lying flat in bed with a vague look in their eyes, as if some major illness had struck them. This is not necessarily bad; in many cases, it can be a way of self-healing. After a short time, they emerge back into their normal state. Practitioners should recognise these tendencies and not try to fight them. If the patient wishes to be devastated for a while, why not allow it? This may be their quickest way to recovery. Only if patients settle in a low state for a long time should they be shaken back to reality.

27.3 Lack of tonus and weak vitality

The Moon is not a planet of great physical strength and resistance to disease. People with a strong Moon have a tendency to put on weight easily, display flabby rolls of flesh, and undergo an early weakening of muscular strength. Think of azaleas or jasmine bushes (very much influenced by the

Moon planetary force) which can be so pretty just after they have flowered, but whose flowers quickly fade and wither, making them look quite messy. So the vitality of Moon people may fade early.

> This is one of the main differences between the body of someone with a strong Venus, and someone with a strong Moon. Both may be quite handsome when they are young, but the Venusian will remain beautiful much longer while growing old, while the Moon person will be hit by aging much earlier.

This is why people with a strong Moon energy should be very much encouraged to exercise, despite the fact they often loathe sport. This cultivation of their vitality will introduce a much-needed spark of fire and will greatly reinforce their resistance to disease.

27.4 Moon and eating disorders

The Moon governs the nutrition function as a whole and thus, quite logically, most eating disorders are actually disorders of the Moon force. This applies to the whole range of eating disorders, from bulimia to anorexia nervosa.

Overeating

A well-known fact is that it is simply not enough to ask someone overweight to eat less and stick to a diet in order to bring them back to a healthy lifestyle. A nurturing and a healing of their Moon energy must also take place. In particular, this implies exploring the emotional driving forces and deprivations of the patients, and helping them reach emotional balance. This wider dimension, taking into account the deeper Moon aspects of the personality, is usually overlooked. This is why many people's attempts to lose weight prove a complete waste of time.

Anorexia nervosa

The typical anorexia nervosa patient is a young woman, between the ages of fourteen and seventeen, who imposes on herself a drastic diet and even makes herself vomit after meals. The result is severe emaciation and, in some extreme cases (more than 10%), death from starvation.

From a spiritual perspective, anorexia nervosa is a refusal to incarnate on Earth. It takes place at puberty, which is the time when the astral body (layer of mental consciousness) becomes much more closely associated with the physical body. The anorexic patient does not want to be on Earth. Medical practitioners are well aware of the fact that fasting will suppress menstruation, and that anorexic women reject their femininity (just the opposite of a woman with a big Moon energy who enjoys the Earth by enjoying sex). What is often overlooked, however, is that by fasting a teenager can induce in herself some high states of consciousness and a clarity

not unlike that experienced by ascetics in the desert.[1] True, in the case of anorexic patients, this takes place in the context of major psychological disorders and thus could never be called an enlightened state. Still, to understand these patients fully, one must know that being on Earth is associated with an incredible heaviness, and through fasting these patients get glimpses of the 'unbearable lightness of being' of the Spirit. As is well known to ascetics, this sharp quality of being is extremely addictive, and perhaps medical practitioners could improve their results in the treatment of this condition if they could better understand its symbolic background. The patient's body wants the clarity of the Fire, and thus rejects all earthly things (flesh, menstruation, sexuality) by withering her Moon force.

> Interestingly, patients suffering from anorexia nervosa are often reported to have 'perfectionist' personalities. Again this leads to a reading of their condition as a refusal of the imperfection of life on Earth, and a (conscious or unconscious) need for a perfection which is not of this world.

27.5 Moon and problems with the mother

Something one must always keep in mind, if one seeks to interpret the hidden and spiritual aspect behind diseases, is that when the soul incarnates on Earth, it finds itself in a totally different environment from the higher light and harmony which reign in the Spirit worlds. This requires immense efforts of adaptation, of which a number of illnesses and psychological crises are but facets. How do individuals experience their first contact with the Earth? Through their mother. The baby's soul lands in the protected environment of the womb, so mother and child develop an extremely close relationship. In the baby's consciousness, from the time it is an embryo to at least one or two years after birth, there is no clear difference between the Mother's emotional environment and planet Earth as a whole. Moreover, the baby does not have any protective mechanisms against its mother's emotions. This means it will be able to receive love infinitely more deeply and fully than adults. But it also means that it will be hit and devastated if the mother does not provide love, or if she is upset or afflicted by negative emotional waves.

According to a Hindu saying:

> A father is worth one hundred gurus. A mother is worth one hundred fathers.

What is meant here by 'mother' is, of course, not any mother, but one who can offer a fullness of Moon mothering to a child. There is great wisdom

[1] See the chapter on deserts in *Subtle Bodies, the Fourfold Model.*

behind this saying – the welcoming love and nurturing a baby receives from its mother has a tremendous impact and establishes the foundations for the body and mind of the adult to come. Many samskaras, that is, traumatic psychological imprints left from past lives, may be quickly healed by a mother's love. Qualities such as self-esteem and self-confidence, for instance, have their seed in the Moon motherly love one has been given as an infant. Conversely, if one has not received enough in these early stages, considerable self-transformation work may later be needed just to fix the damage – which is why a real mother is worth 10,000 gurus.
If many people carry with them a deep, unconscious desire not to be on Earth, it is because they have not had a mother. In the case of anorexia nervosa, for instance, it is not rare to observe that the young patient has major problems with her mother. But many other health and psychological disorders, not only linked to nutrition and reproduction, are due to not having received proper Moon nurturing from one's mother.

27.6 Digestion on all levels – treating traumas means treating the Moon

Digesting foodstuff means making it our own, incorporating it into our substance, which implies ridding it of energies which are incompatible with our essence. As part of a global healing perspective, however, it is important to extend the concept of digestion to psychological events. Thus the English verb 'to stomach' means to be able to bear with a fact without resentment, that is to digest it. There is great discerning knowledge behind this, for the Moon-stomach does indeed play a role in the 'digestion' of traumatic events. Just as we turn foodstuff into chaos to make it our own, so the Moon force in us operates a slow composting and digestion of a number of facts and events taking place in our life. If for some reason this process cannot take place fully, then the result is either lasting bitterness or some kind of disturbance in the balance of Moon functions. This could create for example an eating disorder or gynaecological problems. But the Moon planetary force is widely involved in all physiological processes, so that the result may manifest in a wide variety of physiological functions – not only the Moon bastions of nutrition and reproduction.
This leads to crucial therapeutic considerations. Let us take the common example of someone who has injured his back in a car accident. The trouble is minor; no surgery is required and the X-ray shows only one or two vertebrae slightly out of place. A common attitude would be to recommend a few sessions with a chiropractor and no more – which would be a mistake, and could lead to one of those never ending back problems that people carry throughout their life. Vertebral adjustment may be needed but is not

enough. Treating a trauma means treating the patient's Moon. The 'wet physiological substratum', that is, the Moon force, has been shocked, and unless one restores peace to it, the physical troubles may go on and on, together with accompanying psychological symptoms which are not rare among people who have suffered accidents or other major traumas. Conversely, if one restores balance in the patient's Moon force, the various physical complaints often gradually wane and finally disappear without leaving any imprint. In our example, the accident's imprint was in the Moon force, not in the spine. If one only treats the spine, one deals with consequences, not causes, and thus no spectacular results are to be expected.

27.7 Moon and madness

> It is the very error of the moon;
> she comes more nearer earth than she was wont
> and makes men mad.
>
> Shakespeare, *Othello*, 5.11

The association between Moon and madness is ancient, and found in various cultures. Madness is a chaos of the mind, and thus naturally related to the Moon planetary energy. Take Ophelia in *Hamlet*, for instance. She cannot cope with Hamlet's Uranus-erratic behaviour and, having no Hermetic practitioner to nurture her Moon force, she responds by throwing herself into total inner chaos – she becomes mad.

Moreover, the ancients had observed that a number of disturbed people tended to be aggravated at the Full Moon, which was another reason to associate Moon with madness. Thus, in English, we inherited the word 'lunatic' from the Latin *lunaticus*, and similar words are found in almost all western languages. Expressions such as 'moon-struck' are from the same trend of thought.

Nowadays, however, the word 'madness' is considered far too vague to be of any use in helping patients, and has been replaced by extensive classifications of mental disorders. In more modern terms, while one can recognise an element of Moon chaos in psychosis, most neuroses are better related to Saturn.

27.8 Moon, entities and parasites

I will not dwell here on the many signs related to entities, having described them in *Entities, Parasites of the Body of Energy*. If you have read this account, you may now notice that the main symptoms caused by the presence of an entity are akin to the Moon planetary force. Entities thrive on confusion and disorganisation; they often favour blurry states of mind.

Many of them just want to sleep quietly within their host, snug in their warm environment. They like to be nurtured. They have strong food cravings, especially for sweet things. They tend to endlessly repeat a particular emotional demand or other pattern imprinted in their substance. They are worse at the Full Moon, and so on.

Physical parasites can similarly be related to the Moon – all they want is to live inside you, feed on you, and reproduce. Moreover, according to my perception intestinal parasites do favour a certain lack of mental clarity. This association with the Moon planetary force is why several systems of healing recommend that drugs to fight parasites should be taken either at the Full Moon or just before the New Moon.

> The New Moon and the Full Moon are also the times which most astrologically-aware gardeners and growers have recommended for weeding out noxious plants.

28 – Mercury and Disease

28.1 The Mercury patient

✦Talkative. But the practitioner must be careful not to allow the patient to deviate into irrelevant topics. Mercury people are good at juggling. Sometimes they find all sorts of ways to avoid facing real issues.

✦Mercury people may have a tendency to build up 'mind-stories' about their health, interpreting minor symptoms and making up scenarios of illnesses without any reality. Because their mind is strong, they can even induce physical troubles at times. Using logic and Mercury argumentation, the practitioner must bring them back to a lucid perception of their condition.

> The Moon patient can indulge in hypochondriacal moods. The Mercury one can fantasise about illness.

✦The changeable nature of Mercury patients can be used to favour their recovery. Instead of remaining durably stuck in a depressed and sick mentality, they can easily be assisted to flip back into a positive mental framework.

28.2 Characteristics of illnesses related to Mercury

✦Mercury is the main planet of the air/wind element. Thus several characteristics of Mercury illnesses are in reality wind-related features: the symptoms are changing (changing location and/or modalities), fast evolving, manifesting with suddenness, and sometimes also disappearing suddenly.

> Rheumatic fever, for instance, with its migratory attack of the joints, is typically a wind-type manifestation.

Symptoms such as shudders, shivers, and twitching have been related to the wind element by both Chinese and Ayurvedic medicines. Itching is also a classic 'wind sign' in Chinese medicine.

> The term 'wind' does not refer only to mild pathologies. Wind is the principle of movement in the body and thus, in Chinese medicine as in Ayurvedic or Tibetan medicines, it is considered that major wind-related troubles can have dramatic manifestations such as strokes or paralysis of any form.

✦Disorders which involve a disorganisation of physical and energy rhythms.
✦Health troubles related to 'interfaces', that is, bodily tissues which are involved in exchanges with the external world (such as mucosae, or the skin).

It is significant that the major organs related to Mercury each have a fantastic mucosal surface: the villi (hair-like projections) of the small intestine multiply its surface area by some 160 times, while the lung's complicated network of alveoli, if they were to be unfolded, would occupy approximately the same area as a tennis-court!

28.3 Colds and the flu

Behind colds and various forms of flu, conventional medicine sees only bacteria or viruses. However, traditional Chinese or Ayurvedic medicines saw the influence of external energies which they labelled 'cold' or 'wind'. These noxious energies penetrate the more superficial layers of the body of energy, which temporarily impairs the bodily fire.
Of course, a modern use of these doctrines does not deny the existence of bacteria and viruses. Rather, it considers that these are only the agents, or vectors, of other energies. Sometimes, just by using needles, moxas or some energy-based healing technique to remove these noxious foreign energies, it is possible to clear a cold or flu in a very short time.

> As a medical practitioner, this is how I made my entry into alternative therapies. A wizard acupuncturist demonstrated to me some twenty-minute cures of simple acute ailments on various patients. The fact that the patients could be totally relieved in such a short time was a startling demonstration that energy plays a role in the genesis of diseases.

Why relate flu and colds to Mercury? Because they have to do with the penetration of a wrong energy into the more superficial layers of the body of energy, those which serve as an interface with the environment. In the majority of cases, the flu evolves quickly. Another factor related to Mercury is the contamination that spreads through contact between people – you usually catch the flu from someone, and it is not rare that you end up transmitting it to someone else.

> When one becomes aware and master of one's body of energy, one becomes capable of sensing when a virus is knocking at the door, trying to invade. The feeling is like a wet, dirty, mingled energy incestuously touching the most external parts of your etheric body. This often happens when in the company of someone who has the flu. By making your

superficial energy layer – the 'energy-skin' – denser, you can easily send the wrong energy back.[1] However, one has to be quite aware and vigilant, for these wrong energies can penetrate your system incredibly quickly – one could say, 'Mercury-quickly!' Once you have let them in, it is much more difficult to burn them out of your system.

Moon and flu

You may have noticed that it is not rare for people who have just undergone the stress of a hectic period of work to catch a flu of some kind, be out of action for a few days, and feel much better afterwards. In terms of energy, this corresponds to a precise mechanism. During the period of exhausting hard work, the person has pushed their etheric energy to the limit. They have over-impacted their astral body (the layer in which one thinks and concentrates to work) into their etheric body (layer of life force). The etheric body has done its best to cope, but there comes a point where its vitality is exhausted. Of course one could say that it is because of this etheric exhaustion that superficial/defensive energy layers became weak and the person caught a flu. There is however a greater wisdom in the body. Sometimes it knows how to allow small illnesses as a way of self-healing. Thus, typically, when people who have pushed themselves to the limit catch a flu, it is not rare to observe that the etheric body has invited the virus in. Why? Because it wants to throw itself into Moon-chaos, as a way of disconnecting from the astral body, and recuperating. When you have a good dose of the flu, you lose the clarity and the sharpness that would allow you to keep on working at high speed, you feel numb, dumb and inert like a big Moon, and so you have to rest. Moreover, as we have discussed several times, there are forms of chaos which can be the perfect inner environment for energy recovery and healing – Moon power at its highest.

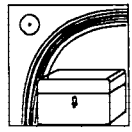
This is why it is not always clever to heal a flu too quickly, even if using only alternative therapies. If the flu chaos is being used by the body as a process of self-healing, then one does not favour the long term health of the patient by getting rid of the symptoms.

Flu viruses, Mercury, Mars and Venus

Clairvoyant observation shows that many forms of flu are related to violent astral energies. These appear like an astral dust falling onto people's head from the astral environment, dramatically altering the relationship between the astral and the etheric bodies. As everyone knows, the flu can put someone completely out of action for a short period. From this point of view, the virus is just the physical agent used by astral forces of great Mars-Venus

[1] The method is similar to the 'mirroring' used in ISIS with deflecting clients.

intensity, which shock your system. Due to their Mercury-easy way of contamination from person to person, viral epidemics can spread extremely quickly, and thus take Jupiterian proportions!



Because it is the human destiny to come in touch with astral energies of greater and greater magnitudes, I predict that in the future, some epidemics of flu will take a devastating toll on humankind. The quicker medical scientists can understand the astral forces which are 'the hand in the glove' in these epidemics, the sooner they will be in a position to counteract them.

28.4 Stuttering, dyslexia and problems of coordination

Elocution and eloquence are the domain of Mercury, and people whose speech is articulate and fluid usually have a strong Mercury planetary force. Conversely a number of speech problems, such as stuttering, can be related to a Mercury problem of coordination.

If speech is related to Mercury, the voice is related to Venus, and also to the Sun (as in the Cosmic Word or *logos*). This means that behind stuttering there can be a much wider variety of causes than just a Mercury problem of coordination. For example, an extremely blocked and internalised Mars can create stuttering as a form of self-suppression and violence.

People who have difficulty discerning left and right sides of the body can also be regarded as having a Mercury problem, because Mercury governs polarities and ease of movement from one side to the other. Dyslexia, for instance, is typically a Mercury problem. Any disorder which has to do with a difficulty swapping polarities, or communication between the right and left hemispheres, can be related to Mercury.

28.5 Disorders of the nervous system

Because a lot of the neurological functioning is related to Mercury, it is logical that various neurological problems be related to the same planet. As we saw before, the Chinese adage: "in cases of paralysis, first treat the large intestine meridian" reflects the fact that neurological disorders may have roots in deeper symbolic functions than just the neurones. Astrologically, the large intestine is a domain of Mercury, and the saying should not be understood as referring specifically to this organ, but to the Mercury-wind principle behind it.

Classically, in astrology, various forms of paralysis, tremor, or coordination troubles are related to Mercury – just as they are related to either excesses or deficiencies of the wind element in Chinese and Ayurvedic medicines.

28.6 Cardiac arrhythmia

A number of abnormalities of the heart rhythm are due to cardiac diseases which impair the transmission of nerve impulses in the cardiac muscle. Other dysfunctions take place without any particular injury being noticed. Both categories bear some relation to Mercury. Those without noticeable injuries can at times be corrected in a spectacularly short time, and without using drugs. This happens by acting directly on the Mercury planetary force and the wind element, using either acupuncture or a healing method working on the body of energy.

28.7 Tobacco disconnects

Mercury is the planet of connections. On a non-physical level, tobacco has a deep action on how people connect with their astral body and Higher Self. From my perception, there are great variations in how intensely people are affected by it. However, the general direction is that tobacco disconnects; as such, it is a poison of the Mercury planetary force. For many people, tobacco acts as a mask which hides issues or parts of themselves. It does not create the same inertia and blurriness as alcohol, but it does disconnect people from their spirit guides and from the spiritual worlds in general.

28.8 The fundamental rhythm of the body

Let us return to *iḍā*, *piṅgalā*, and *suṣumṇā nāḍī*s, which we described in section 17.5, 'The Esoteric Meaning of the Caduceus'. These essential etheric circulations flow one after the other, according to what Tantric texts regard as the most fundamental rhythm of the human system. For a period of time (40 minutes or so), the circulation of energy in *iḍā-nāḍī* (located on the left of *suṣumṇā-nāḍī*, the central channel) is stronger than the one in *piṅgalā-nāḍī* (located on the right of the central channel). Then follows a short period (hardly a few minutes) of balance during which the *suṣumṇā nāḍī* opens. Then the balance is inverted, and *piṅgalā-nāḍī* predominates for 40 minutes or so.

When *iḍā-nāḍī*, the left circulation, predominates, bodily energies are said to become internalised. When *piṅgalā* predominates, the body is said to be best capable of performing physical work or other externalised activities. Even though Tantric texts do not give all the details one would like to read on the precise *modus operandi* of theses *nāḍī*s, they are emphatic that every single physiological function in the body is influenced by this alternating rhythm, one way or another. In particular, they consider that if either *iḍā* or *piṅgalā* takes over and consistently flows more than the other, then the imbalance is likely to result in health disorders.

29 – Venus and Disease

29.1 The Venus patient

✦Cries easily. Venus is a watery planetary force.
✦Can be overwhelmed with his/her problems and discouraged – the fire needs to be kindled. Needs to be reassured and encouraged.
✦Will often get better when receiving sympathy.
✦Tired rather than agitated.
✦Sleeps a lot.

29.2 Importance of the emotional factor for patients with a strong Venusian energy

People with a strong Venusian energy are sentimental by nature, and their illnesses can often be the result of a difficult emotional situation. Not recognising this would be missing an essential dimension. For them, perhaps more than for any other patient, restoring emotional harmony can be the key that will help other treatments to succeed. To the Venusian, feelings are the core of existence. It is often when their feelings have been wounded that they become sick, and as the superior art of medicine is to treat causes, not consequences, the health practitioner's task with them will be to facilitate a recovery and a strengthening of the heart.
Another important aspect is that great Venusians aspire to higher harmony and love, and that they can never fully relate to 'fight for life' and competitive attitudes to life. Thus, in a number of situations where people of lower standards would fight back and retaliate, they simply tend to become sad, or depressed. If, when they are challenged, one can help them reinforce their feelings and adapt their higher philosophy to survival needs, one often covers a lot of the ground needed to restore health.

29.3 General characteristics of health disorders related to Venus

✦The troubles are more often on the 'hypo' mode rather than 'hyper' (low blood pressure rather than high blood pressure, even though no individual characteristic is enough in itself to point to one particular planetary force).
✦Disorders which involve a slowing down of physiological functions.

This characteristic, as the one above, is a sign that the fire element is weak. Conversely, high fevers, for instance, are not at all typical of Venus.

✦Sub-acute and chronic illnesses (slowly-evolving disorders), rather than acute ones.

✦Health disorders involving the water element: production of phlegm, catarrh or disorders with chronic secretions, slowing down and stagnation of energies, clogging of the fire-related processes.

✦Illnesses related to an exhaustion of the *jing* and other essential energies.

29.4 Venus, planet of health and longevity

Astrology regards Venus and Jupiter as benevolent planets – not the ones which create the most diseases (planets that used to be called 'malevolent' by the tradition were Saturn and Mars). Venus is the planet of longevity; people with a strong Venusian energy often grow old harmoniously, retaining their hair longer than other people, and having fewer wrinkles.

This is because human diseases are fundamentally the consequence of mistreatment and exhaustion of the *jing*, of which Venus is the ruling planet.

Thus, most of the illnesses presented below are not caused by the Venus planetary force, but by an emptiness or an exhaustion of Venusian energy. If they are presented in this section, it is because they can be healed or improved by reinforcing Venus, not because Venus was responsible for them.

29.5 'Kidney' problems

As we saw in section 18.6, in terms of energy and subtle bodies, the kidney encompasses many more functions than those recognised by present conventional medicine. The kidney, organ of the Mars-Venus dialectic, impacts the astral body into the etheric, stores the *jing*, quintessence of the sexual energy, and is the organ of libido and creative energy. Therefore, a wide range of pathological conditions can be due to dysfunctions of the kidney, of which only a few aspects can be presented within the framework of this book.

29.6 Post divorce/separation wound

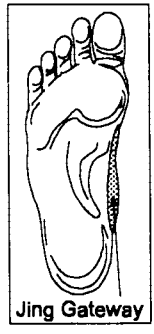
When a couple live together for a number of years, sharing the intimacy of a sexual relationship, it creates a bondage of energies. One problem is that it is not enough to become fed up with one's partner and decide to split up for these bonds to be released. In *Entities, Parasites of the Body of Energy*, I have presented the topic of cords, which are strong etheric bonds. 'Etheric surgery' is needed for their removal, so that separated couples can regain their emotional independence and stability. In a separation, however,

other aspects also need to be considered which relate more specifically to the kidney and the *jing*.

The kidney is the organ of creative force and sexual energy. During sexual intercourse, the kidney energy opens to that of the partner, which results in some resonance between the two people's *jings*. Each partner receives an imprint of the other's energy in his or her *jing*. This can easily lead to situations in which each partner 'rests' their *jing* on the other's. If the relationship is harmonious, it can lead to a deep, energetic marriage in which each can find balance and stability.

When a separation occurs, however, especially (but not only) for people who have stayed together a long time, the result can be a terribly painful emptiness. One's *jing* can no longer rest on that of the partner, and the result is an 'energetic wound' of the kidney. Somehow, this organ has to find a new balance, a new way of existing and operating; and the transition phase can be devastatingly painful. Remember that in traditional Chinese medicine, the kidney corresponds to the *shao yin*, the deepest yin energy level. A kidney wound is an attack on the most intimate energy level of an individual.

> It is not rare for very young people, when they fall madly in love, to open their *jing* unrestrictedly to their loved one. If you have experienced one of these Romeo and Juliet type of episodes ending in a sudden separation, then you must remember the breath-taking emptiness that follows. More than just a broken heart, such experiences could also be called a 'broken kidney'.


Jing Gateway

As far as therapy is concerned, clients with post separation kidney wounds need to have their *jing* nurtured and restored to balance. This can be achieved through healing techniques, for instance by working on the *jing* gateways, (energy centres through which one can act on the *jing*, as shown in the picture on the right). Copper, administered homoeopathically, can also prove very helpful.

29.7 Exhaustion of the kidney energy

Venus presides over that which is precious, and few things are more precious to human beings than the quintessential energies stored by the kidney. If someone was able to master these energies and restore them when they were depleted, he or she would be able to offer rejuvenation cures that would significantly diminish the effect of aging processes, or even reverse them!

A wise person should therefore always take care of their kidney. What are the factors which can draw on the reserves of kidney energy? Lack of

sleep, work excesses and exhaustion of all kinds, chronic diseases, wrong management of one's sexual energies. The Taoists consider that sexual intercourse at the New Moon, and even more at the Full Moon, can damage the *jing*. They also have a complicated system based on the rhythms of Chinese astrology which points to certain days as being more or less 'dangerous' for sexual intercourse. In particular, one day per year is considered to be particularly harmful to the *jing*. Whoever has sex on that day risks having their kidney durably exhausted and wrecked, resulting in all sorts of diseases and possibly death! Fortunately, the first book of the *Su Nu Jing*, a Chinese treatise on Taoist sexuality, clearly indicates what that day is:

> The sixteenth day of the fifth month of the year is the day of the coitus between Sky-Heaven and Earth. Whoever has intercourse on that day will die within three years.

Of course, in this quotation 'the year' refers to the Chinese year, so that you cannot calculate the day without a Chinese calendar.[1]

Master Tam Long, a Taoist to whom I am indebted for teaching me various principles of his art, considered that there is not just one but three days for 'fatal' sex – the two others being the day before and the day after the sixteenth day of the fifth month.

29.8 Sexually transmitted diseases (venereal diseases)

Venereal diseases, now called 'sexually transmitted diseases' (STD), have traditionally been related to Venus (the word 'venereal' itself comes from Venus). Originally, these used to be gonorrhoea and syphilis, but now the number of recognised STDs has increased significantly. Moreover, in the early nineteen-nineties, statistics in the USA showed that one person was contaminated by an STD every 1.5 seconds. Half of STD patients are under the age of 25, that is, in the period of life that the astrological tradition relates to Venus.

Historically, cliches about venereal diseases were often associated with countries having a strong Venus energy. Thus for centuries, several languages referred to syphilis as the 'French disease'. The French, however, called it *ce mal qui nous vint d'Italie et qui leur vint des cieux*, 'this plague which came to us from Italy and which came to them from the gods' ('them' referred to French soldiers fighting the Spanish in Naples at the end of the 15th century).

[1] Personalised calculations of the Taoist Days can be found in the 'Almanac' section of ***Canopus***.

In terms of planetary forces, the fact that STDs easily pass from one person to another also relates them to Mercury. Interestingly, for centuries the main treatment used against syphilis was the metal mercury.

AIDS, the Sun and Neptune

Despite the fact that it is listed among STDs, AIDS occupies a different place in the classification of planetary forces. Placed in a wider perspective, I regard AIDS as part of a number of forthcoming major attacks on the human immune system. I would therefore relate AIDS to the Sun, even though, as in the case of cancer, such a complex disease cannot be related to just one planetary force.

It has also been my experience, when dealing with AIDS patients, that a number of them had major Sun-heart openings amidst the woes of the late stages of the disease.

In Chapter 34, we will see that in some AIDS patients, the Neptunian energy is strong and manifests in the form of a pull towards the worlds of the Spirit, and thus of a desire to leave the Earth.

29.9 Varicose veins

In astrological medicine, varicose veins are classically related to Venus, because veins are commonly regarded as a correspondence of Venus, and also because it is mainly a female problem. The fact that varicose veins often get worse at the time of pregnancy, when the system has to accomplish a major Venus-kidney effort of creation, is also in favour of relating them to Venus.

> I have had some success in alleviating pain associated with varicose veins by combining channel release techniques with ointments including homoeopathically diluted copper (applied locally twice a day, after the channel release practice).[1]

Statistics, however, show that after the age of 60, more than 60% of women have varicose veins. If they are to be related to Venus, it is therefore more as a Venusian defect in our species, rather than to some individual problem related to the Venus planetary energy.

[1] Mix 30 drops of Cuprum Met. 30C and 30 drops of Aurum Met. 30C with half a mug of massage oil. Apply the channel release techniques of *Awakening the Third Eye* for a few minutes twice a day, followed each time by an application of the massage oil.

30 – Mars and Disease

30.1 The Mars patient

✦The Mars patient is a patient in name only. By nature he or she is rather impatient with disease, and with doctors and health practitioners in general.

✦Mars people do not accept disease readily. They fight it with all their strength.

✦Courageous. Not letting themselves be put down by diseases, even major ones. When you see someone wallowing in bed with a plaintive look, you can be assured that they do not have a strong Mars. And if they do, either disease has taken them into a totally different side of themselves, or they are very sick.

✦Active attitude to illnesses. Will not take any nonsense from their doctor – no more than from anyone else. Will easily question, or even challenge medical decisions. Health practitioners should not be offended by this, but rather recognise the patient's strong vital potential and seek their active collaboration in the therapy process.

If health practitioners do not look like they know exactly what they are doing, they will not be listened to by a patient with a strong Mars.

Conversely, once Mars patients have agreed on a treatment, you can trust them to follow it, no matter how difficult it may be.

✦Hates being immobilised in bed for too long. Rest in bed should be prescribed to patients with a strong Mars only if indispensable, because staying in bed is one of the things in life which make them sick! Anyway, whatever the doctor may prescribe, they will get out of bed as soon as they feel strong enough. (Mars patients are often those who sign themselves out of hospital earlier than the schedule prescribes.)

✦Because anger is one of Mars' cardinal forms of expression, Mars patients can easily be angry with being sick. In some cases, the anger will be turned against the health practitioner – they are the kind of patients that can become insulting and aggressive. Answering back will not help. Just as fire needs water to be extinguished, so the health practitioner should understand that it is the person's temperament, and be ready to match these sparks with deep presence.

30.2 Characteristics of illnesses related to Mars

Remember that in terms of planetary forces, nothing is absolute. The Hermetic view treats patients, not diseases, and even the most feverish acute laryngitis could be due to any planetary force. The following characteristics only suggest the involvement of Mars:

✦acute nature of the disease, with a sudden onset of the trouble

✦violent symptoms

✦fever and heat related symptoms such as red face, red rashes, burning sensations, manifestations related to inflammation.

> If you have access to a homoeopathic materia medica, you will find an accumulation of Mars-related symptoms and signs under remedies such as Belladona, Bryonia and, of course, Ferrum Phos.

30.3 Inflammation – iron/Mars incarnation of the Ego

Inflammation is a war-like defence mechanism by which the system fights foreign aggression, or reacts to some inner agent. The heat (both physical and subjective) which accompanies inflammation is a natural reason why the ancients related it to the fire element – as suggested by the word itself.

From the point of view of subtle bodies and perception, inflammation is a process by which the Ego (related to the fire element) takes possession of the physical body. This can be observed in the case of little children who contract a disease such as German measles, in which violent inflammatory processes are involved, and who afterwards suddenly appear to have grown up, because their Ego is more incarnated and present. This leads to a different reading of fever and inflammation; instead of being seen as just a negative manifestation to be crushed as soon as possible with antipyretics or antibiotics, fever appears not only as a fire burning unwanted energies, but also as an agent for the incarnation of the Ego. Thus, from the point of view of anthroposophical medicine, the Ego uses childhood diseases (and fever in general) as a means of taking possession of the physical body, that is, to incarnate. If this incarnation of the Ego were to be blocked, in the long run the result would be a 'lukewarm' individual: someone who is not fully present but vague, poorly motivated, and has great difficulty finding a purpose in life. Physical consequences of a poorly incarnated Ego include weakness of the immune system and a greater susceptibility to cancer.

In terms of planetary forces, Mars is the planet of incarnation. As we saw, the Age of Iron is the one in which human beings are the most incarnated. As a remedy, iron, the metal of Mars, can have a powerful incarnating ac-

tion on the balance of subtle bodies.[1] The fact that fever and inflammation are incarnating factors is a direct consequence of the Mars impulse behind them.

Hence the use of Ferrum Phos. in homoeopathy for many patients presenting signs of inflammation.

30.4 Broken bones as a way of growing up

Cuts, fractures and traumas of various kinds have been related to Mars by the astrological tradition. In section 7.9, we saw that someone who accumulates these should be suspected of having an 'inverted Mars', turning their Mars into self-violence instead of letting their libido flow freely into outward actions and creativity.

Here, let us briefly consider one particular situation involving bone fractures. When teenagers break one of their bones, it is often a way for them to incarnate – they suddenly grow in maturity after the 'accident'. The bones are highly spiritual structures, in which the Sun and Saturn planetary forces have a great involvement. When a bone is re-structured after a fracture, it is not only the physical body which is at work, but also the subtle bodies and the Ego. The result is an increase in Sun-Saturn maturity and an iron/Mars impulse of incarnation. In conclusion, when your kids break their bones, do not worry too much; it may end up being excellent for their psyche.

30.5 High blood pressure and heart diseases

Let us now turn to pathologies related to too much incarnation of the astral body into the physical and etheric bodies. As discussed in *Subtle Bodies, the Fourfold Model*, if the astral body constantly grasps the etheric and physical bodies, the results may be not only tension and stress, but also a variety of pathological conditions with high blood pressure and heart diseases on top of the list. Here the Mars process of incarnation has become exaggerated. In terms of planetary forces, the fact that women before menopause have a significantly lower rate of heart disease than men can be linked to the Venusian influence of their hormonal system, which counteracts the Mars impulse.

30.6 Anaemia

Anaemia, which is a reduction in the circulating red cells in the blood, is more practically defined in terms of a lower concentration of haemoglobin (the protein containing iron, which transports oxygen in the blood). Rather

[1] The topic of the incarnation balance is dealt with at length in *Subtle Bodies, the Fourfold Model*, and therefore will not be repeated here.

than a 'disease' in itself, anaemia is considered to be a manifestation of some underlying disorder, the most frequent by far being a deficiency of iron. In particular, iron-deficiency anaemia is quite common in pregnant women.

31 – Jupiter and Disease

31.1 The Jupiter patient

✦Optimistic by nature. Likes to joke with the health practitioner. The kind of patients who, even if they are in big trouble, can manage to throw the staff of an emergency ward into total hilarity.

✦Positive attitude to disease, and life in general. Will see the bright side of things, even in difficult times.

✦The negative side is that there can easily be a tendency to deny disease. The Mars patients fight disease, Jupiter ones pretend it is not there: "Don't worry, I'm fine" (even if they are not at all). In particular, they will always try to convince their family and friends that they are okay, even if they have to do a lot of bluffing.

In cases of serious illness, this denial can prove a major obstacle to an appropriate handling of the problem and its roots.

✦Can wait one year before going to the dentist, or taking a necessary step in a medical treatment, because of the denial attitude.

> Moon patients delay going to the dentist because they are frightened ("I'm sure it's going to hurt!"); Saturn patients because they want to save money.

✦Not easily constrained into a diet or abstention from alcohol. Jupiter is the planet of excesses.

31.2 Characteristics of illnesses related to Jupiter

In astrology, Jupiter and Venus, unlike Saturn, are not regarded as bringers of disease. In a chart, Jupiter's influence is more often deemed beneficial, alleviating troubles and illnesses, than responsible for accidents or health disorders.

The pathological manifestations related to Jupiter reflect its tendency to magnify and exaggerate:

✦Over-fullness and accumulation of several kinds, which clog the metabolism.

✦Illnesses which involve uncontrolled tissue growth – but benign rather than malignant tumours.

However, there is no doubt that in the evolution of a cancer, an unrestricted, out-of-control Jupiter can make metastases flare up and spread throughout the body.

✦Pathologies resulting from overeating, obesity, acquired (non-insulin dependant) diabetes.

✦Illnesses following abuse of alcohol and drugs.

31.3 Gout

Gout, a disease most commonly found in middle-aged men (the period of Jupiter), is a defect of the metabolism of amino acids. It results in an accumulation of uric acid in the blood and in joints, where it causes painful attacks.

The genetic factor in the disease is such that it should also be related to the Sun planetary force. Also in relation to the Sun is the fact that many men of royalty have been known to have this disease.

Many geniuses have had gout also.

31.4 Alcoholism, Jupiter and Neptune

Intoxication, from either alcohol or drugs, is not only the domain of Neptune, but also of Jupiter.

In astrology, there are several associations between Jupiter and Neptune. For instance, the sign of Pisces is ruled by both Jupiter and Neptune. Both are planets of spirituality.

As to mythological connections between Jupiter and alcohol, think of the centaurs, who in Greek feasts always end up getting drunk and raping all the women; and also of Bacchus, a great Jupiterian by nature.

Becoming an alcoholic or a drug addict has to do with not knowing where to draw the limit – which is often Jupiter's main weak point.

Moderate intoxication with alcohol can be regarded as a state in which Jupiterian elation takes over Saturn's sense of limits, resulting in exhilaration, excitement, loss of restraint, loquacity. All of these indicate that the Jupiter-Saturn balance is modified in favour of Jupiter. The escapism, by which many people use alcohol to soothe their stress and forget about their problems, can also be read as part of Jupiter's tendency to put up facades.

The hallucinations which take place in more serious levels of intoxication and in the abstinence syndrome can also be related to Jupiter, planet of the third eye and of spiritual vision. Of course, in this case, the vision is distorted and oriented towards nauseating lower astral spaces – but to me there is no doubt that in some cases, the monstrous animals and insects that haunt alcoholics are genuine perceptions coming from 'garbage-bin' types of astral worlds.

Also in relation to Jupiter, we may notice that the main organ which suffers from chronic alcohol abuse is the liver.

31.5 Hepatitis and liver diseases

There is not one but several types of hepatitis, and liver pathology is too complex and subtle to involve only the Jupiter planetary force. However, a point where the Hermetic understanding can be of great help is that Stannum (tin), the metal of Jupiter, can facilitate the recovery of patients who, after hepatitis, suffer from lasting fatigue and loss of pep.

Homoeopathic Stannum can be used, in doses varying from 30C to 1M. As will be discussed in the chapter on the metals, the timing and rhythm of administration of the remedy can make all the difference.

32 – Saturn and Disease

32.1 The Saturn patient

✦Durably pessimistic and concerned with their illness (whereas the Moon is temporarily devastated). They like to dwell on how bad their symptoms are, to think of all the possible complications associated with their illness, and to ponder on the fact that, anyway, death is unavoidable – "It is just a matter of time."
This negative attitude to disease can in itself be a major obstacle to healing and must always be dealt with by the therapist. Saturn patients often need to be reassured and cheered up, whereas Venus and Moon patients need to be comforted.
✦Can be more preoccupied with how much the treatment is going to cost than with how well it will work.
✦The caution of Saturnians will often lead them to seek various medical opinions before undergoing treatment.
✦Saturn patients tend to take their disease seriously. Sometimes they will even study up on it, and surprise their therapist by knowing all about the pathology, the anatomical structures involved, and the generally accepted treatments. (This could apply even more to Uranus patients.)
✦They follow medical prescriptions meticulously, taking every single pill at exactly the indicated time.
✦Despite their low vitality, Saturn people often end up having a long life. Jupiter people are born with plenty of vitality, but tend to burn the candle at both ends. Saturn people, on the other hand, may be frail, weak and easily tired, but they save themselves. They know how to follow routines and avoid excesses. Thus, paradoxically, they may end up in better condition at the end of their life. Moreover, that which has an affinity with Saturn is lasting by nature.

32.2 Characteristics of illnesses related to Saturn

✦Slowly evolving.
✦Illnesses which manifest only after a delay.
✦Pathologies that limit movement.

✦Pathologies that create a withering, a dwindling of the life force (Saturn is dialectically opposed to the Moon). Sclerosis and aging processes.

✦Chronic diseases. Obstinate pathologies that resist treatment.

The Ayurvedic concept of *kuṣṭha*, 'obstinate skin disease', is typically to be related to Saturn. Skin troubles such as psoriasis, for instance, which are slow evolving and particularly resistant to any form of treatment, are typical of Saturn.

✦Diseases touching the framework, or the structure, for instance illnesses affecting the skeleton, or hernias.

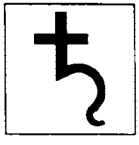
An abdominal hernia is a very typical Saturn problem. Due to a defect in the structure of the abdominal wall, soft abdominal tissue finds its way through and bulges under the skin. Hernias are usually very small in the beginning, but then evolve slowly and quite ineluctably. Time works against the patients – each time they move, cough or sneeze, the intestines push just a little bit further, making the hernia slightly larger. Gradually, through the action of gravity and time, the hernia becomes worse and worse.

32.3 The aging process is fundamentally a Saturn process

On the level of tissues, changes related to aging involve a loss of flexibility, a loss of vitality and a decrease in water content (a decrease of the Moon liquid principle in the body). Blood vessels become hardened. The skin becomes dry and wrinkled. The brain shrinks (slightly), as well as the muscles. One of the best known theories of aging, the 'Hayflick effect', considers aging is due to the exhaustion of the cells' capacity to reproduce, which in terms of planetary forces could be described as an exhaustion of the Moon potential for reproduction.

On the psychological level, aging involves a decreased adaptability and flexibility, a decreased ability to adopt new models, and a decreased memory (signs reflecting a dwindling of the Moon force). People slow down, their field of interest gradually becomes more and more restricted, and they tend to stick to known habits.

As could be expected from the symbolism of Chronus (time and old age), the manifestations related to aging all reflect the Saturn planetary force, with a concurrent decrease of the Moon force – which is understandable, since Saturn and Moon often have opposite effects in the field of physiology.



As we saw, Saturn's pictogram carries the sickle of death.

Because of this close association between Saturn and aging, you will find that several of the pathologies related to Saturn either resemble or are part of the aging process.

32.4 Arteriosclerosis

Arteriosclerosis increases with age, and about half the human population die from complications related to it.

In arteriosclerosis, it is not only lipid deposits (atheromatous plaques) which clog the arteries; calcium also precipitates with the lipids, resulting in a hardening. (The Greek word *skleros* means 'hard' and is akin to *skeletos* 'dried up', out of which we derived the word 'skeleton'.) Normally, calcium is found in bones!

> In a normal adult, there is somewhere between 1 and 2 kg of calcium, 98% of which is found in the skeleton.

As expressed by the etymology of sclerosis, in arteriosclerosis there is a spreading of a Saturn-mineral influence out of Saturn's normal territory, into the vessels.

> In homoeopathy, one of the main remedies for arteriosclerosis is Plumbum Metallicum, that is, lead, the metal of Saturn.

32.5 Degenerative joint disease

Before discussing degenerative joint disease (DJD), we must first look at the structure of joints. In joints, one finds essentially two types of tissue: bones and cartilage. The joint cartilage is a tissue which has exceptional properties of elasticity and compressibility due to the presence of proteoglycans and a particular type of collagen. The proteoglycans have the capacity to bind a large number of water molecules which are released when the cartilage is compressed, and regained when the compression stops. In terms of planetary forces, the bones are a rigid, structural, Saturn-related structure. The whitish, smooth, elastic cartilage relates to the Moon force, with its fluid capacity for adapting to different levels of pressure.

Because joints are fundamentally the meeting of a Saturn principle and a Moon principle, one could expect them to be directly hit by aging, which has a lot to do with a change in the Moon-Saturn dialectic. And indeed they are – over the age of seventy, more than 80% of western people show radiological signs of DJD; so that many pathologists regard DJD as more or less part of the aging process, rather than a 'disease' as such. In any case, DJD is a wear-and-tear type of pathology; people who professionally overuse one particular joint tend to show precocious signs of DJD and conversely, paralysed limbs show less or delayed DJD.

> The fact that DJD pains are often worse after rest (as in the early morning) and decrease after a few minutes of motion, indicate a Saturn stagnation of energy in the corresponding body part.

The physiological changes in DJD are significant: a loss of the cartilage's elasticity, a decrease in size of the cartilage, and bone hypertrophy. As

with many aging processes, the Moon force wanes, and Saturn takes over. The results are limitation in movement and joint pains, which are some of the hallmarks of old age.

32.6 Neurosis

In phobic, obsessional and compulsive neuroses, some mental features become rigidly fixed, and manifest in symptoms such as recurrent fears, or the compulsive need to repeat a certain action. This Saturn rigidity is sometimes a global feature of the patient's personality, calling for a softening of the Saturn planetary force; sometimes it is just localised to a particular frequency of their psyche.

However, it would be far too simple to equate all neurotic manifestations with Saturn rigidity. A lot of the anxiety which is part of neurotic syndromes has to do with badly channelled Mars force – not unlike the 'inverted Mars syndrome' we described in section 7.9, but manifesting in the form of neurotic symptoms. The Mars-libido is not flowing freely. It is internalised and turned against the patient and manifests in the form of devouring anxiety or other neurotic symptoms.

In depressive neurosis, the self-criticism, low self esteem and low vitality can be directly related to Saturn, but could also be due to an emptiness of Sun energy, or several other mechanisms which have depleted the pool of vitality.

Hysterical neurosis

Etymologically, hysteria comes from the Greek word for uterus. However, when the ancients used to relate hysteria to the uterus, in reality what they meant was Moon planetary force. This is a general feature of ancient traditional systems of symbolic associations – they often used manifestations of a principle as an equivalent term for the principle itself. Thus, the uterus being a prime manifestation of the Moon planetary force, they would talk of the uterus where we would talk of Moon force. Because symbolic associations were much more part of their thinking and reference framework than they are for modern people, it seemed perfectly legitimate for them to do so. People who now laugh at the stupidity of the ancients for relating hysterical symptoms to the uterus have missed this point and are unaware of the philosophical context in which a number of ancient principles must be situated before they are assessed.

This being said, is hysteria related to the Moon? The somnambulism, the amnesia and the alteration of the sense of identity found in dissociative types of hysterical neurosis can certainly be related to a Moon disorganisation of the psyche. The conversion type of hysterical neurosis is marked by physical symptoms such as paradoxic paralysis, seizures, sensory deficits

and pains – manifestations which are often linked to a poor anchorage of the astral body (see section 23.8, 'Moon and anchorage'). As a practitioner, it has been my experience that hysterical neuroses and related symptoms are often significantly improved, if not healed, by reinforcing the Moon anchorage of the astral body. In many cases, this implies reinforcing belly energies – the 'embryo' of the Clairvision system of subtle anatomy.

In ISIS, a whole set of processes are designed to free the repressed energies which are locked in the abdominal area, and to help anchor the psyche in the area of the *hara*.

33 – Uranus, Body and Illnesses

In section 24.4, we have related Uranus to the 'transformed astral body'. In this chapter, we will further develop this concept and consider its implications regarding physiology, health and illness. But let us first review a few simple facts about the astral body.

33.1 The astral body and its reflection into the physical

The concept of astral body may sound mysterious at first, but in reality it refers to simple mechanisms which are part of every human being's daily life. The astral body is the layer of mental consciousness. Thus whenever you think, something takes place in your astral body. I have never fully subscribed to cheap cliches about the aura, but in this present case they may provide us with a helpful analogy.

Picture the astral body as an aura of astral light penetrating and surrounding the physical body. When thinking, a wave of (non-physical) light first takes place in the aura-astral body. Then this impulse is communicated to the brain and the nervous system through a subtle and refined etheric substance (the *chitta*, 'plastic envelope', which was discussed in section 23.5).

Note that when you are awake, you are not always thinking. There are a number of moments in the day during which you are neither lost in daydreaming nor involved in active thought and emotional processes, but simply 'mentally aware', with a certain consciousness inside you (unlike when you are asleep). In terms of subtle bodies, this waking consciousness is the reflection of your aura-astral body into your nervous system.

There are, however, times during the day when you feel more awake than others. Sometimes your mental consciousness is blurry, with slow moving thought processes; sometimes you feel sharp and fully alert. In terms of subtle bodies, these variations correspond to different degrees of reflection of the light of the astral body into your nervous system. And when sleeping, the activity in the astral body is not suspended, but switched off from the nervous system.

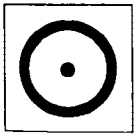
In terms of planetary archetypes, the functioning of mental consciousness is akin to the Mercury symbolism of communication and movement to and fro. The astral body transmits its impulses to the nervous system. Constant movements in the

nervous system convey the orders of the astral body to all parts of the physical body. Concomitantly, impulses from the senses reach the nervous system and are transmitted to the astral body which processes them, and in turn sends new impulses back into the nervous system. Waking consciousness is the result of these constant exchanges between the physical and astral bodies, via the plastic substances of the etheric body.
As Uranus is a super-Mercury, its function is to bring about an intensification of the mental consciousness and its Mercurial exchanges.

33.2 Sun & Uranus – the dual evolution of the astral body

Spiritual development brings about a transformation of subtle bodies. In the case of the astral body, however, something fundamental must be understood: there is not only one aspect to this evolution. In particular, in this section I will present two sets of qualities which can each raise the level of vibration of the astral body and make mental consciousness evolve far beyond what is presently experienced by the vast majority of human beings. For the first one, related to the Sun, I will use the Clairvision term 'presencing'; for the second, related to Uranus, I will use the term 'supermind'.

Presencing and the Sun

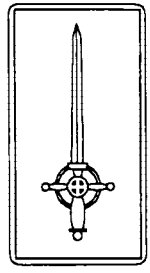


One thing which westerners sometimes find difficult to understand is that one can be spiritually enlightened and yet not be especially intelligent. One can be fully in touch with the Self or Ego (symbolised by the Sun), and yet have mental processes which are not any faster than those of the average population. What then has become different in the mind of someone enlightened? The Ego shines. Instead of being thick and unpenetrated by the Ego, the astral body has become impregnated with the Ego's light and presence. To resume the image of the aura, it is no longer only astral light which reflects into the nervous system, but astral light saturated with Ego presence and light. The result is a high degree of peace and at times, a fantastic bliss.
The gradual transformation by which the Ego is invited to shine through mental consciousness is called 'presencing' in Clairvision language. A whole range of spiritual practices aim at cultivating a sense of presence during one's daily activities. This results in several changes in the mental consciousness: a warmer inner atmosphere, an enhanced sense of one's own presence to the world, a greater centredness, less tendency to react and get caught in samskaric emotional patterns, a sense of purpose and fullness and, at a more advanced stage, the capacity to stop all thought processes and just 'be'.

Supermind and Uranus

The other dimension in which the mind can evolve is related to speeding up mental processes and accessing supra-logical forms of problem-solving – lateral thinking and intelligence taking cosmic proportions. The mind gets in touch with the noetic world of archetypes (which is like the instruction notice of the creation), and thus can tap from infinite intuition and knowingness. It starts operating like a superconductor: extraordinarily fast, but without friction.

Many forms of spiritual work are completely unconcerned with this aspect of the astral body's evolution. The Clairvision Corpus, however, regards it as one of the natural trends of evolution of the mind. In Clairvision archive material regarding the future, one finds that human beings are on their way to developing their mind far beyond its present level. This will entail developing not only superlative intelligence, but also a galaxy of presently unsuspected qualities. Because our work of inner alchemy aims at achieving now what humanity will only reach in the future, and because the age of Aquarius is drawing near, a number of Clairvision teachings are related to the supermind. These include concepts such as 'vertical thinking', 'transformation of thinking', and the body of knowledge on the 'power of the Point'.



The Sun-Uranus integration

It would be completely wrong to consider that the Sun presencing and the Uranus supermind are conflicting paths of evolution. Rather than directions, these are *dimensions* in the evolution of the mind. From a Clairvision perspective, asking whether it is preferable to move towards Sun presencing or Uranus supermind would be like asking: "Would you prefer a body with legs or a body with arms?" The obvious answer is that only by having both can one be a full human being.

33.3 Uranus in the human system

A number of astrologers see the trans-Saturnian planets not exactly as parts of our solar system, but rather as emissaries of the universe in charge of speeding up evolution and helping with the transition from limitative consciousness (here embodied by the limit of Saturn's orbit) to cosmic consciousness. Similarly, on the scale of the human body, Uranus is not to be found in the form of one particular organ or group of body structures, but more as a general influence fostering the speeding up of evolution.

A more crystallised and superconductor-like astral body

Let us resume our description of the functioning of the astral body, and envisage how Uranus' influence can transform it. A Uranus mind moves fast. In terms of subtle bodies, this means a sensational enhancement and speeding up in the light movements within the aura-astral body. The astral body becomes more sharply chiselled and crystallised; its voltage is raised in dramatic proportions.

The evolution of the nervous system

Together with this evolution, deep changes take place in the plastic etheric substance which links the astral body and the brain/nervous system. The nervous system itself undergoes a transformation, with certain neurotransmitters and hormones being secreted in significantly greater proportions, and new chemicals being formed. Various parts of the brain which are presently 'silent', become active. The pineal gland stops being inert and sand-like, and becomes directly involved in thought processes. The adrenal glands (which we have functionally related to the Venus-kidney) also produce new hormones with a powerful influence on the nervous system, fostering wakefulness and a swifter transmission of nerve impulses. Just as Uranus is the planet of electricity, so it is important to remember that the transmission of information in neurones takes place in the form of electric currents.

So the Uranus-transformed human body will have a significantly enhanced nervous system, better able to relay and manifest the supermind-transformed astral body.

The evolution of the *chitta* and of the etheric in general

The physical body is, however, inseparable from the etheric, and no physical evolution could take place without an evolution of the etheric. It is more difficult to describe what this etheric transformation will be like because the etheric body, unlike the physical, has not so far been mapped in great detail. However, to use the terms we described before, the *chitta* (plastic etheric substance functionally linked to the brain) is to become not only more refined and less 'thick and creamy', but also more solid and resistant. Presently, if human beings go without sleep for a few days, their consciousness becomes heavily disorganised, resulting in aberrant behaviour. This has a lot to do with a weakness of the *chitta*, which needs to regenerate itself every night through the chaos of sleep, where it flushes consciousness out of the brain. Not so with the *chitta* of the future! Its structure will have crystallised and evolved to the point where it no longer needs to throw itself into chaos, and can retain consciousness uninterruptedly.

The *chitta*, however, will not be the only part of the etheric body to evolve. A much higher etheric vitality will be needed, in order to cope with the increased voltage of the astral body. This is one of the areas where a number of Uranus-related health problems can take place (and have actually already started taking place for human beings).

33.4 Etheric and physical bodies to follow

What would happen if a present human being was to experience the Uranus-transformed astral body of the future? Firstly, a fantastic "Wow! Is *that* what thinking is about?" No doubt, many would be stupefied if they discovered the depth of supermind states of consciousness. Within a matter of hours, however, or at most a few weeks, some quite dramatic problems would follow, due to the fact that the physical and the etheric bodies, in their present state, are completely unable to cope with the 'high voltage' of a Uranus-transformed astral body. Exhaustion would be the first result (also because it is likely that they would spend days and days without sleeping, as if stimulated by high doses of amphetamines). Madness could well be another result, the *chitta* literally exploding under the pressure of the astral body.

> Friedrich Nietzsche can be seen as an example of someone who experienced supermind connections beyond the limits of what his system could cope with, and who collapsed into insanity after a period of brilliant creativity.

Now let me be clear, I am in no way suggesting that the Uranus dimension of supermind evolution is wrong! All I am saying here is that it needs to be accompanied by a corresponding growth and refinement in the physical and etheric bodies.

33.5 Uranus illnesses – the etheric and the physical not coping

In the future, however, I predict that there will be a number of phases during which the etheric and physical bodies will find it difficult to catch up with the development of the astral body.

Strong winds of Uranus supermind are already sweeping the planet and touching vast numbers of people, thus speeding up the evolution of their astral body. But many human beings will be slow to realise that a cultivation of the etheric body is needed to complement it. Actually, many people will not even realise that an awakening is taking place and, even if they were to see the necessity for an adjustment, they would not have the faintest idea how to cultivate their etheric body. This is where technologies of consciousness such as the Clairvision teachings on the transformation of thinking may prove vitally important.

Otherwise, a great number of physical and psychological disorders will follow. An example of these can already be seen in chronic fatigue syndrome.

33.6 Chronic fatigue syndrome

One of the problems with chronic fatigue syndrome (CFS) is that its definition remains vague. Roughly speaking, it refers to people who experience lasting fatigue, often following a viral infection. Various other symptoms may be part of the syndrome, such as headaches, for instance, or muscular cramps. In practice, however, more and more people are diagnosed with CFS, and there is great doubt as to whether they all suffer from the same thing.

In a number of cases, when working with CFS patients, I have observed that they presented clear signs of an awakening of the astral body, which their physical and etheric bodies were unable to cope with. Hence the fatigue and the headaches. Hence the fantastic dreams that many of them have. Hence the fact that a number of them have the feeling of an inner awakening and of new spiritual dimensions becoming open to them as they go through the disease. Their astral body has suddenly started crystallising, that is, becoming denser, more intense and more 'chiselled'. Many of them sense that their disease is spiritually related, and from my perspective, they are right.

I am not suggesting here that *all* CFS patients undergo an astral awakening. Still, I believe that a significant number of them do. I have also observed that when I showed them techniques to reinforce their etheric energy and to handle greater astral intensities, a number of them improved, or were even completely cured.

33.7 CFS and the power of the Point

The 'power of the Point' is a highly esoteric chapter in the Clairvision teachings; one which often surprises students (the least you could expect with a Uranus-related process). It deals with a certain way of handling the centres of energy located above the head, triggering a Uranus awakening of the astral body and connecting with levels of supermind consciousness. At the same time, it cultivates the etheric body so as to render it capable of withstanding a higher astral voltage. The 'power of the Point' is a long and violent process (full of venomous dangers, as when dealing with antimony), and can in no way be exposed here. However, CFS patients may be interested to know that some of the problems they face are similar to those encountered when taming the power of the Point.

Many CFS patients have highly charged astral energies above their head, which they have to learn how to handle. These energies are supposed to remain above the head, but the patients do not have the etheric strength to contain them. The result is an inappropriate trickling down, or even a collapse – not unlike an 'incontinence', but not on the physical level. Inappropriate energies fall into their head, and behave like noxious astral venom while in their system. When it happens violently it results in a crash, and the beginning of an episode of fatigue.

If a CFS patient can be seen at the very onset (during the first hours) of such a crash, and one can use the power of the Point and 'pull' the energies back up, the results are spectacular. They arrive for the consultation in a state of devastation and, in the space of 20 minutes, they are up and running as if nothing was wrong; weeks of bed-ridden exhaustion are avoided. However, if the patients are seen at a later stage, there is not always much that can be done. Rest is needed until the crisis passes.

Needless to say, a final solution can only come from the patients themselves learning to recognise the early symptoms of these astral collapses, and developing their own energy to the point where they become capable of dealing with them on their own.

From my perception of the evolution of subtle bodies, in the future more and more people will be diagnosed with CFS-type conditions. As long as the energetic dimension behind these is not recognised, they will remain an enigma to physicians, because the physical troubles are but a reflection of what is taking place between the astral and etheric bodies.

33.8 Schizophrenia

Some cases of schizophrenia (not necessarily all of them) appear to me to be due to a similar collapse of the etheric body under the pressure of exceptionally strong astral forces. It is not rare for schizophrenics to have extraordinary perceptions and insights into non-physical worlds. These not only appear in the descriptions they make of their 'experiences', but also in the high, buzzing astral intensity which can be felt in them, especially when they are going through an episode of delirium.

Moreover, the strangeness which accompanies the disease goes very well with Uranus' astrological qualities.

Here, however, I cannot report that I have ever had any success in restoring the mental health of a fully diagnosed schizophrenic patient. Once they have gone over to the delirium side, I do not know of anything which can bring them back.

33.9 Strokes and heart attacks

I would also relate some cases of strokes and heart attacks (certainly not all of them) to sudden astral collapses. In Chinese medicine as well as in Ayurveda, these pathological conditions are related to violent onslaughts of the air/wind element, that is, in terms of subtle bodies, of astrality.

> Following the system of Steiner and of the theosophists, our model of subtle bodies relates the earth element to the physical body, water to the etheric, air/wind to the astral, and fire to the Ego.

33.10 Neurological disorders

It is likely some brain tumours and major neurological disorders are also due to an astral voltage with which the system is unable to cope.

34 – Neptune, Body and Illnesses

34.1 The Lemurian blobs

Just as we have related Uranus to supermind, so Neptune can be labelled the planet of 'super-connection', that is, connection with God and spiritual worlds. Before one can grasp Neptune's action in the physical body, one must first fathom its spiritual dimension, as the former is a direct consequence of the latter. And this invites us to peep into the distant past of humanity, and also into its future; for human beings were and will be much more spiritually connected than they are at present.

Let us begin with aspects of the remote past, as I have perceived them by reading the archive of the Earth and by projecting my consciousness into the human beings of that epoch. By remote past, I mean a period prior to the Atlantean Age, when human beings were at the very beginning of their adventure on Earth. Because these pre-Atlantean times have often been referred to as Lemuria, I will use the same term here, for the sake of simplicity.

> The material presented in this section is not from the Clairvision archive, but from the more general archives which have often been referred to as 'akashic records'. Similar visions of the past can be found in the 'Book of M' (a term introduced by the 17th century Rosicrucian manifestos), which corresponds to the etheric wisdom of Nature and is read by tuning into the ambient etheric and following its thread to the most refined ethers.

So let me draw the picture of a different Earth – quite different from the usual cliches of a dinosaur world. In that distant past, the atmosphere was thick. No matter what its chemical composition may have been, the human beings of that age perceived it as a warm and almost liquid environment. Their body was much softer than ours. Its texture was squid-like, baby-like and blob-like, and its shape was quite remote from the present human one. But they did not 'see' each other as we do. Their perception took place entirely in the sphere of sensing and feeling. A blurry but consistent intuition was their principal means of relating to the world around them.

So what did it feel like to be a Lemurian blob? Very comfortable – not unlike being half awake while staying too long in bed on a Sunday morning.

And also very simple. No needs. Present human beings have to fight with their environment to satisfy their physiological needs whereas the physiological needs of Lemurian blobs were satisfied automatically, as if through some kind of osmosis with their environment. They bathed in this soup-like atmosphere and when they felt hunger, or rather their equivalent for hunger, 'something' was immediately drawn into them which filled the emptiness. True, the blobs had *very* simple needs. But as these were satisfied as soon as they appeared in their consciousness, they lived in a blissful continuity which was completely devoid of wanting, needing or lacking.

Prepersonal stage

A consequence of this relationship to their environment is that they had no clear sense of their individuality, nor even of the limits of their body. If your body is semi-liquid and you have never known any environment other than a soup-like atmosphere, why should you? If there has never been any Mars incentive to defend yourself, or any fight against adverse climatic conditions, how could you have developed a Saturn sense of limits?

34.2 Lemurian spirituality – Neptunian merging

Now to an unexpected aspect; the Lemurian blobs, despite many features which may seem immature to us, had a highly exalted spiritual life. An uncorrupted divine influence permeated the planet, in a way that is now difficult for us to imagine. When projecting one's consciousness back into these remote times, one can be so flooded with white light that one sees nothing else. The Earth was the dwelling of God, and the blobs were unrestrictedly united with the divine glory. Furthermore, the fact that their baby-like energy was totally open to their environment meant that the divine light could permeate them entirely, reaching into the deepest core of their being.

Of course, they did not know how high and precious their connection was – they did not know anything. They just drifted along in their blissful melange of sleep and divine intoxication, with no sense of time and no inkling that a painful awakening awaited them.

> This painful awakening was none other than the separation of the sexes that we have discussed in section 18.5.

The spirituality of the Lemurian human beings was highly Neptunian. It rested on a complete communion with the Divine. More than just an opening, it was a state of complete merging. It was not only a fact of consciousness, but also an 'organic' experience; the blobs felt the divine presence in the cells of their body. For them, having a semi-liquid body was part of a general watery organisation of consciousness, all based on feeling, and filled with divinity.

34.3 Neptune today

Without understanding this past background, one cannot fully fathom the Neptunian values of today's human beings. For human beings have lost their blissful unity with the Divine, and they now seem to have completely forgotten these Neptunian states of divine communion. But deep inside them, something remembers. They carry a nostalgia, a longing that they cannot define – just as the Lemurian blobs were unable to analyse their condition. Potentially, however, this longing is perhaps their strongest driving force.

Apart from the spiritual side, a number of Lemurian psychological features are still unconsciously operating in present human beings. These are not necessarily clear emotions or thoughts; rather they manifest as blurry but deep sensation-feelings running through the subconscious mind. They represent the 'visceral' level of feeling and are so intimately mingled with the background of consciousness that they are rarely recognised. Nevertheless, they are active. In some cases where one procrastinates, for instance, or in what may superficially appear to be half laziness, half fatigue, some deeply rooted Neptunian feelings from Lemuria can be at play.

Perhaps the most important point about Neptunian values today is that they have no outlet, no way of expressing themselves. Human beings have lost their connection with the Divine, and the only way they can recover it is by engaging in a long quest. Their Neptunian side is starved. It is either anaesthetised and dormant in near-oblivion in the unconscious background of consciousness, or felt as the most painful of all wounds – that of having been separated from God.

34.4 Alcohol and drug intoxication

If drugs (including alcohol) have such a pull on human beings, it is because their effects mimic high states of consciousness. It would be fair to say that the Lemurian beings were completely intoxicated with the Divine. And to me there is no doubt that through alcohol intoxication, human beings seek to reproduce a prepersonal Lemurian state. Of course, alcohol does not help anyone reach communion with the Divine, but the Neptunian needs are indiscriminate. When responding to a Neptunian pull, people do not know what they want, nor where the pull comes from. Because all these needs are rooted in a past where human beings had no structure, they emerge in consciousness in the form of waves of vagueness – but sometimes with so much strength that they can be irresistible. For the pull is in reality a pull towards God.

These considerations shed a different light on the addictive personality of alcoholics and drug addicts. A number of psychological features which

make little sense from a logical perspective, suddenly take on a different dimension. Through intoxication, a number of alcoholics and drug addicts unconsciously seek a return to a Neptunian/Lemurian state. This means that there is more to a successful detoxification process than just dropping a harmful habit; what is needed is a global transition from one set of values to another – from the prepersonal to the personal world.

34.5 The 'I don't want to be on Earth' syndrome

When I started using the ISIS regression techniques on a large number of clients, one of the things which struck me was how many of them discovered that they did not want to be on Earth. I saw it a number of times with cancer and AIDS patients; when reaching deep (Neptunian) layers of their psyche, they found a core part of themselves which resolutely wanted to leave, that is, to die. It was not rare for them to even discover that this attitude had started *before* they landed in their mother's womb! They simply had never wanted to be here in the first place; and that core part softly rejoiced at the terminal evolution of the disease. In many cases, these people were not at all surprised by the discovery; even though it had never been formulated so clearly, the feeling had always been subconsciously known by them.

> Between two incarnations on Earth, human beings travel to Spirit worlds in which they gain glimpses of the fullness of light they experienced in the Lemurian stage. And so these patients have a great subconscious, or semi-conscious, nostalgia for 'the other side'. Truly, their illness is a form of 'spiritual suicide', a pull to go back into the light. The problem, of course, is that as soon as they arrive in the worlds of the Spirit, they realise they have to go back onto Earth. And the wheel keeps turning.

As to the treatment of the illness, realising that they suffer from the 'I don't want to be on Earth' syndrome is crucial. For if a seriously ill patient has made the resolve to leave, no treatment is likely to work. The problem that needs to be tackled is the resolve itself, even more than the physical side of the illness.

It would be wrong to believe that this distaste for incarnation is found only in patients suffering from serious illnesses. All sorts of people carry it within themselves, and with various consequences. For many, it simply means not being fully here. They have established a facade which fulfils the obligations of daily life, but they do not really inhabit it – nor do they wish to. Their reluctance to incarnate makes them drift through life, getting involved as little as possible.

For others, the 'I don't want to be on Earth' syndrome can manifest in the form of a lack of incarnation of subtle bodies into the physical (as described in *Subtle Bodies, the Fourfold Model*). Let us now turn to a few health disorders which can result from a Neptunian lack of incarnation.

34.6 Multiple perverse energies

The term 'perverse energies' refers to inappropriate etheric energies which become attached to the etheric body. Some of these remain unperceived by the person; others create a clear feeling of malaise, often ill defined, in the corresponding body area. All perverse energies tend to drain vitality. Some may even be the starting point of a physical disease.

Perverse energies are discussed in *Entities...*, section 3.1.

A Neptunian lack of incarnation creates a lack of presence and a lack of fire (as in the bodily fire discussed in section 19.1), which is conducive to the penetration of perverse energies. But there is more. The Neptunian psychological organisation is one which finds it difficult to establish boundaries – a direct continuation of the blob-ish state of Lemurian human beings, who lived immersed in their environment and totally open to it. The merging tendency of Neptune, if it manifests through the etheric body, is completely inappropriate. We now live in a world full of noxious energies, and if our own etheric boundaries are not properly secured, noxious perverse energies of various kinds can engulf us.

Thus some people with a strong Neptunian planetary force not only tend to catch multiple perverse energies, but also allow some major ones to nest at the deepest level. The etheric body has different layers, some superficial, some deep. Normally, the deeper levels are extremely protected; if a perverse energy penetrates there, vitality and health may be in peril. The Neptunian vagueness and tendency to ill-defined boundaries can be a factor allowing in-depth penetration, especially in early childhood or even in the womb. Without a practitioner with the requisite knowledge to remove these perverse energies, the result may be a child who undergoes illness after illness without any apparent reason, and also possibly major personality troubles.

34.7 Entities

For exactly the same reasons, a Neptunian lack of incarnation can facilitate the penetration of an entity. Without going back into the details which I have already presented in the book *Entities...*, it must be pointed out here that the tendency to confusion, vagueness and lack of clarity which is promoted by entities in their host is likely to reinforce the same inherent tendencies in a Neptunian person.

34.8 Vibration sponge

Because of their tendency to lack clearly defined boundaries on all levels (physical, etheric, and astral), people with strong prepersonal Neptunian qualities can be quite psychic. They can easily open to various influences, as in the old atavistic clairvoyance and in psychic perception states. (They are likely to be excellent psychometrists, for instance.)
But on the other side of the coin, they may also find it difficult to discern between their own emotions and those of the people around them. At times, they may even absorb all sorts of vibrations like a sponge, and be thrown out of balance by waves of consciousness coming either from their family environment, or even from the community at large.
These can create psychological and health disorders that will not find a final solution as long as the person has not been taught how to reinforce and protect their energy.

34.9 Multiple infections and weak immune system due to weak incarnation

The immune system is a manifestation of the Sun-Mars fire in an individual. If there is a lack of incarnation, the Ego is reluctant to become involved in the physical body and its physiological processes. Consequently, the fire is low, which automatically results in a weaker immune system.
The result can be a tendency to catch flu after flu, and bug after bug. There can also be difficulties overcoming chronic or sub-chronic forms of infection. Think also of vaginal discharge which goes on and on, without any apparent cause, and resists conventional forms of treatment.
The lack of clearly defined energetic boundaries is another factor which can favour invasion by germs. Thus what we are discussing here is just another manifestation of the poor ability to resist perverse energies (which are often associated with infections).

34.10 Tuberculosis

Tuberculosis has greatly receded and now mainly affects people who live in poor hygienic conditions. When it flourished, that is, before the arrival of antibiotics, tuberculosis could definitely be ranked among the diseases favoured by the Neptunian lack of incarnation.

> With perhaps great insight, medical practitioners of old considered that a deep sadness could trigger tuberculosis. It can certainly cause a withdrawal of the astral body and lack of incarnation.

34.11 The Neptunian way

When dealing with patients presenting strong Neptunian features as described in this chapter, a powerful measure can be to reinforce their sense of self-identity. A lot of their problems have to do with the prepersonal organisation of their psyche and energy, by which no clear boundaries are established between themselves and their environment. A sense of self reference must be developed by systematically trying to discern their own energy from that of the people they are talking to or mixing with. They should be encouraged to perceive the limits of their own energy (that is, how far their aura extends) and to sense how the quality and 'flavour' of their inner atmosphere differs from the ambient energy environment. To support this growing sense of self, any measure which reinforces the Saturnian structure will be of great help. Fighting the Neptunian vagueness and lack of direction, setting up objectives and sticking to them until they have been carried out, and avoiding procrastination like the plague are on top of the list of priorities. Great Neptunians should also keep away from alcohol and other drugs at any cost, for these foster the confusion which is precisely what they have to eliminate.

As far as the 'I don't want to be on Earth' syndrome is concerned, what can be done? Anything which will boost the patient's Sun-Mars motivation and get them interested in some task or direction, anything which can restart their Mars drive and enthusiasm will be a blessing. The fire is weak, so one can attempt to stimulate it with physical exercise and belly work.[1]

> Neptune people often have an affinity with the ocean. Just being near the sea makes them feel better, and can even trigger powerful forces of regeneration within their system. This puts swimming at the top of the list of physical activities that can be recommended to them.

Mars fiery remedies such as ginger, garlic, and various spices, can also be useful at times. The patients should therefore be encouraged to incorporate them into their cooking.

However, a lot of tact is needed. If you were to try to force Neptunian people into taking up tasks for which they have no real affinity, you could well trigger an opposite reaction to the one you intended – an even greater drop of motivation and withdrawal. Likewise, if you were to kindle their raw bodily fire in such a way that their psyche could not follow, the same withdrawal could take place.

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[1] Belly work refers to that part of ISIS which stimulates the Mars fire of an individual and frees the expression of their stamina and libido via a stimulation of abdominal centres of energy. See *Regression...*

The heart of the matter is of a spiritual nature. Unless a shift is made at a deep level of the psyche, their nostalgia for higher worlds will always tend to make them drift away from the Earth. This is where one cannot always do much. If the person is completely out of touch with their own spirituality, it is unlikely they will respond to your suggestions. If, however, they have the required qualities and maturity, then a rearrangement of their system of values can be attempted: finding ways of living a genuine spirituality here and now on Earth, moving towards states of cosmic love and communion. The more they realise that they can be one with the Divine while being on Earth, and the more they develop compassion and service to fellow human beings, the closer they are to stepping into their new self and dropping old habits of flying away. It does not have to be instant enlightenment; just the realisation, with the corresponding hope and aspiration, that it *is* possible to live on Earth with divine connection. This realisation alone can be enough to change the destiny of Neptunian people.

35 – Pluto, Body and Illnesses

35.1 Pluto, the power of the lower chakras

Cosmically, Pluto is the lord of the underworld. On the human level, Pluto's realm corresponds to the lower chakras and the forces associated with them. So let us descend and catch a glimpse of these mysterious and still largely unexplored parts of the human architecture.

Where do the lower chakras begin? One can certainly rank the chakra of the sacrum (the *svādhiṣṭhāna-cakra* of the Hindu tradition) among them. Linked to the sexual energy, it is located in the spine at the level of the sacrum, and it radiates into the pubic bone and the sexual organs. It corresponds to flows of libido and, more generally, to what is described in other parts of the Clairvision Corpus as a horizontal opening into the cosmic waters, and more particularly into the fractions of the cosmic waters which are close to the etheric life force.

Lower down is the root chakra (the *mūlādhāra-cakra* of the Hindu tradition). Some locate it at the bottom of the spine, in the coccyx; others in the perineum, at the very base of the body – a location which fits well with its symbolism of 'base chakra', and which is the one adopted in the Clairvision practices. Connected to the base chakra are deep survival instincts and primordial forces. The sense of smell, for instance, which the Tantric tradition relates to *mūlādhāra-cakra*, is associated with ancient, primordial parts of the brain.

But the chakras do not stop at *mūlādhāra*. The Hindu tradition describes seven others located straight below the root chakra. The uppermost is just below the hips, and the lowest is between the feet. Together, they form a downwards extension of the 'thunderwand', the central channel of energy which runs through the middle of the body, from the top of the head (or slightly above it) to the perineum.

> In animals, this downwards extension corresponds to the tail. Which means that something really special must be happening in the lower chakras of dogs when excitement makes them wag their tails.

The chakras below *mūlādhāra* are largely unconscious, but that does not mean that they are not active. They are teeming with tremendously power-

ful forces which uphold life. Thus they are the endless reservoir from which the libido emerges. But several other forces beyond the perception of human beings are also contained in these domains. From the standpoint of higher spiritual vision, one can see in these underworld chakras the forces which secure cohesion in matter. If these were to collapse, the whole human structure would crumble in a relatively short time. More generally, there is a complete arsenal of latent forces and powers in the lower chakras, the magnitude of which is completely unsuspected at present by human beings. These dormant forces are to be related to Basil Valentine's VITRIOL motto, which we referred to earlier in this book: "visit the inside of the Earth in order to find the ultimate power of the stone". Apart from the fact that Hades is the kingdom of the dead, various spiritual traditions have indicated that key secrets related to overcoming death are hidden in the underworld. Thus the 'Living One' of the Apocalypse:

> I am the first and the last.
> I am the Living One. I became dead and behold, I am living, for ever and ever, aeons and aeons. And I hold the keys of death and of the underworld.
>
> Revelation 1:17-18

35.2 Pluto revisited

Keeping all this in mind, what is it that makes a strong Pluto planetary force in an individual? A Pluto person is slightly more in touch with these underground forces than most people. Why are Pluto people highly magnetic? Because some of the power of the lower chakras radiates through their body and personality. Why can they be so fascinated with sex? Being in touch with the intense vibrations of the lower chakras, sex for them is an incredibly potent experience. Where other people simply feel pleasure, they experience earthquakes, like deep underground nuclear explosions – highly addictive, and permeated with a completely different inner meaning; when having sex, they peep into the magnitude of the underworlds. Why do Pluto people sometimes go through particularly black depressions? Because powerful forces from below erupt into their consciousness and pull them down into hopeless fields of consciousness akin to Dante's inferno. Underworlds are *not* intrinsically evil or even dark. Human consciousness, however, unless it has undergone a path of transformation, does not yet have the status which would allow it to maintain its integrity while descending into the underworlds; and so it tends to experience them as a self-disintegration. The soul loses touch with its own fire; it freezes and loses hope.

Why do Pluto people have such amazing recuperative capabilities? Because being more in touch with the lower chakras, they can tap from their unlimited power of regeneration. Why do Pluto people seem to need crises in order to transform? Because they transform through the action of deep, underground forces. To them, the crisis is a way of descending into the underworld, and thus tapping from its potential.

35.3 Pluto in the body

As we have seen, the central difference between the physical role of the visible planets and that of the trans-Saturnian planets is that the former have clearly delineated correspondences, as with the heart, for instance, which is like a sun in the body. The trans-Saturnian planets, on the other hand, have a more diffuse and global action, touching nearly all structures in the body.

Of course, a few body parts may have a more direct relation to Pluto's energies. Thus it makes a lot of sense that **sexual organs** and the **anus** are traditionally related to Pluto. I have also mentioned elsewhere how I see that the **nasal cavity** can be made to resonate with the vitality of the lower chakras and thus trigger powerful forces of regeneration.[1]

But rather than resonating with one particular organ, the Pluto force is to be envisaged as upholding the entire physical body from below. Just as a house cannot be erected without foundations, so the human body (and more generally the framework for physical existence) cannot maintain itself without the mysterious, unseen powers from the **lower chakras**.

Think, for instance, of the fantastically vital process by which blood cells are produced, in the bone marrow of certain bones. If the resonance between bone marrow and underground powers becomes distorted or even lost, the process stops or goes out of control.

Similarly, it is my perception that all bodily processes which involve strong vital fire rest on the underground foundation of the lower chakras. As we only perceive the tip of the iceberg, we have no obvious ways of objectifying how important the resonance is between above and below, how vital it is for the body to have the magnetic support of the chakras below. Nevertheless, if this connection happens to be hampered or distorted in any way, the consequences can be devastating, as when the foundations of a building collapse.

More than just playing the role of an underground powerhouse, the lower chakras have a structural function. They maintain the cohesion of the physical framework (just as Pluto symbolically stands for the forces which

[1] See for instance *Awakening the Third Eye*, 15.6.

hold particles together, thus allowing for the existence of atoms). This topic is mysterious, and there is not yet a scientific framework to explain it. However, it is my prediction that in the future some terrible weapons of destruction will be designed, acting on the Plutonic forces of matter cohesion. With an extremely small energy output, it will be possible to make a physical structure collapse into a soup of particles – not a pretty sight.
On a different level, the same Plutonic **cohesion principle** is at play **in the etheric** and physical life **framework** of human beings, and any alteration of the precious balance which upholds it can result in major effects on the health of an individual.

35.4 Pluto diseases

If the resonance between the lower chakras and the rest of the body is distorted, then the door is open for terrible diseases. This may be because the underground powerhouse is no longer feeding the vitality of the body. It may also be that the power is still present but something has become twisted in the vital force, so that the body is no longer capable of resonating with the powers from below.

> When people mismanage their sexual force, for instance, it may happen that the link between bodily fire and underground chakras becomes twisted. Nothing visible happens at first, but long term the result is a life threatening disease.

What kinds of diseases may be related to a deficiency or a distortion of the Pluto force in the lower chakras? From my perception, it is not so much the type of disease that is significant here, but its magnitude. If the Pluto force is impaired, a person is in danger of collapse and death, whatever form this may take.
Of course, the first examples that spring to mind are those like leukemia or cancer. But let us purposely choose another example. It is a well known fact in the Buddhist tradition that the Buddha died from dysentery. Now, this often makes people wonder, how can one be the Buddha, perform all sorts of miracles and heal all sorts of people, and yet end up dying from dysentery? The question is mistaken. Dysentery, here, is irrelevant. The Buddha had decided to go, and so he had to die from something. It happened to be dysentery; it could have been anything. What mattered was that the link between the underground foundations and the bodily vitality was severed, and thus death by anything was imminent.
Similarly, it is not rare for practitioners who have intuitive insights into their patients to observe cases where people 'decide' to die. It is a profound decision which goes far beyond their conscious mind. Just as scorpions are famous for committing suicide, so people with a strong Pluto can 'switch

off' their connection with the power of the chakras below. In a matter of months, or sometimes weeks, their medical condition deteriorates drastically and they are dead, and there is nothing that can be done, at least not in the present state of the art.

Clearly, I am not suggesting that dysentery is specifically related to Pluto. It just happened to be the way out chosen by the Buddha. Similarly, it would be inaccurate to equate cancer with a disorder of the Pluto underground force, because many cancers can start due to an imbalance in other planetary forces. However, my observations have led me to believe that a distortion between the power of the lower chakras and the bodily vitality ranks among the major causative factors of cancer. Moreover, past a certain degree of evolution, cancer (like all lethal diseases) tends to sap the resonance between the body and its underground roots. The physical vitality becomes unable to vibrate with the underground fire, and the patient quickly degenerates.

More generally, not all devastating diseases start due to a distorted relationship with the lower chakras (even though a number of them do). Yet, past a certain point, the connection between the body and its invisible underground foundations is usually threatened.

35.5 A discrepancy

As with anything truly Plutonic, the picture of the lower chakra-related diseases is both extremely grim and pregnant with hope. On the one hand, when the lower chakras no longer support the body, all hope of recovery is to be abandoned – just as, in the *Divine Comedy*, the souls entering Hades give up any form of hope. On the other hand, if someone could master the power of the lower chakras, there would be no limits to the kind of healing and regeneration that could be operated.

Presently, such cases of miraculous healing through the power of the lower chakras are rare, but they do exist. People with a strong Pluto, in particular, can take themselves to the edge of death with cancer or some other disease, and then recover in a way that is an insult to (present) medical science.

> When appreciating the chance of healing someone suffering from a severe case of cancer or some other lethal disease, one should always appreciate the strength of their Pluto planetary force. The stronger the Pluto, the greater their chance of recovery through an awakening of the underground centres.

At the conclusion of this series of chapters on disease, let me mention what seems to me a major discrepancy in the field of healing. Despite the fact that the lower chakras hold the highest potential for regeneration and restoration of vitality, there is virtually no healing system which attempts to tap

directly from this potential when fighting life-threatening diseases. Yet, of all the forces that one can contemplate in the human body, none so clearly has the power to counteract and reverse a devastating physical condition. Just as the alchemists saw the VITRIOL descent into matter as the key to the regeneration of matter, so a descent into the hidden, unconscious realms of the lower chakras can be the key to a complete regeneration of one's health.

36 – Planetary Hours

36.1 Planets and days of the week

Possibly one of the most universal of all symbolic associations is the one between days of the week and planets.

✸In Sanskrit, for instance, the days are called:
sūrya-vāra, 'day of *sūrya* (Sun)' – Sunday
soma-vāra, 'day of *soma* (Moon)' – Monday
mangala-vāra, 'day of *mangala* (Mars)' – Tuesday
budha-vāra, 'day of *budha* (Mercury)' – Wednesday
guru-vāra, 'day of *guru* (Jupiter)' – Thursday
śukra-vāra, 'day of *śukra* (Venus)' – Friday
śani-vāra, 'day of *śani* (Saturn)' – Saturday

✸The associations are just as conspicuous in Latin, where the same order is found with the same meanings. The days are called: *dies solis, lunis dies, martis dies, mercurii dies, jovis dies, veneris dies, saturni dies.*

✸In English, Saturday, Sunday and Monday are clearly related to Saturn, Sun and Moon. Tuesday comes from Tyr, the Norse god of war. Wednesday comes from Wotan, who is the Norse Mercury. Thursday is from Thor, the Norse Jupiter. And Friday is derived from Freia, the Norse goddess of beauty.

✸In Chinese, the weekdays are not expressed by names but by numbers, with the exception of Sunday, which is called 'day of the Sun'. Each of the 28 days of the Chinese lunar month is associated with a particular constellation, itself ruled by one of the seven planets (from Sun to Saturn). In what starts to look like a conspiracy, we find that the constellations that fall on Saturday are ruled by Saturn, those of Thursday are ruled by Jupiter, and so on.

Anyone who has an interest in symbolism should reflect on these associations, for it is rare to find cultural features which are so consistently spread over the planet.

In various cultures, one also finds rules or customs attached to the planetary symbolism of the days of the week. For example, the Jewish sabbath falls on Saturday. If someone was to take literally the old symbolism of great malevolence attached to Saturn, it would be understandable that they

would refrain from a number of actions that day (Saturn, in old astrologies, was essentially the bringer of obstacles and trials). We saw the symbolic associations between Christ consciousness and the Sun planetary force (section 3.9). The Christian religion introduced the day of the Sun as the one for rest, or rather to celebrate the Lord instead of being involved with usual daily activities.

> Remember that, just as the Sun is the 'number one' among the planetary energies, so Sunday is the first day of the week (and not the last).

In traditional Jewish society, Saturday was the day for resting, and Sunday the first working day of the week. Choosing Sunday as the resting day was for the early Christians a way of separating themselves from Jewish cultural values.

I have also seen several Indian ascetics who chose Thursday, the day of Jupiter/guru, for their weekly fast, so as to best tune into the radiance of their spiritual master.

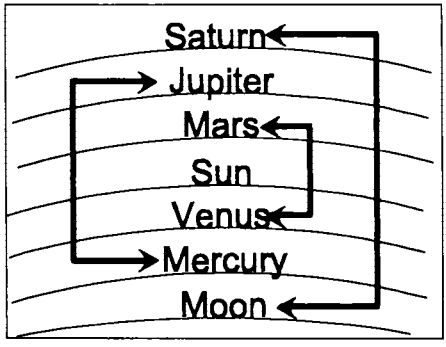
Compare with the ancient nursery rhyme:
Monday's child is fair of face.
Tuesday's child is full of grace.
Wednesday's child is full of woe.
Thursday's child has far to go.
Friday's child is loving and giving.
Saturday's child works hard for a living.
The child born on Sunday is bright and blithe and good and gay.

If you are familiar with the cosmology of the theosophists and anthroposophists, you may notice that their model of the *manvantaras*, (successive epochs/reincarnations of our planet), follows a similar sequence: 'Ancient Saturn', 'Ancient Sun', 'Ancient Moon'; then comes the present Earth, divided into two periods, entitled 'Mars' and 'Mercury'. The *manvantaras* to come are entitled 'Jupiter', 'Venus', with finally a newcomer – 'Vulcan'.

36.2 Planetary spheres

Another system which is found in a number of esoteric traditions (but with more variations than the planetary rulership over the days of the week) is that of planetary spheres. To summarise the Ptolemaic vision of the world, the Earth was considered to be surrounded by seven 'planetary spheres', each ruled by one of the seven traditional planets. The closest to the Earth was the sphere of the Moon, then came the spheres of Mercury, Venus,

Sun, Mars, Jupiter and Saturn. Then came the sphere of the zodiacal signs and fixed stars.[1]
Let us dwell on this sequence of the planetary spheres, which is not only fundamental in astrology, but also has inspired the theories of many esotericists – east and west – when it came to describing non-physical worlds. The Moon is the closest sphere to the Earth, Saturn is the most distant. The Sun, which astrologically stands for the core, occupies the central position. You can easily identify the dialectics between pairs of planets: Saturn and Moon, Jupiter and Mercury, and Mars and Venus.
In Rudolf Steiner's cosmology, the astral worlds correspond to the sphere of the Moon; the Spirit worlds start after the Moon sphere and encompass all the subsequent spheres.



Before judging this system in the light of what we presently know of planetary movements, we should first bear in mind that to the ancients, it described not only the physical but also the astral worlds (between which they did not discern as clearly as we do). We know, of course, that the Ptolemaic system of the world is not adequate to describe the physical reality of the solar system. We should however be cautious before discarding it too quickly as a map of astral layers, for which it might still be relevant.
The ancient Greeks, following a much older tradition, considered that life on Earth was only a small part of a journey which started beyond the

[1] ***Canopus***, the astrology software of the Clairvision School, was programmed to give you the option of drawing charts in this way. In Canopus Central Menu, simply select the 'Seven Spheres' menu item from the list of drawings charts. You will get an immediate picture of the architecture of these 7 spheres. Moreover, simply by pressing the >>> and <<< buttons, you can quickly get the chart to move one day forwards or backwards, which will show how the system revolves.

planetary spheres. The soul first journeyed down through the sphere of Saturn, then that of Jupiter, and so on, collecting 'soul-substance' from each of these. Then, after passing through the sphere of the Moon, it would be born on Earth.

This suggests a new dimension to astrological charts, which are thus like a map of the different 'astral bits' gathered by the soul when journeying through each of the planetary spheres.

After death, the soul ascends again through the spheres, shedding 'bits' in each of the spheres, until it becomes reunited with the highest Divinity beyond the sphere of Saturn.

In Clairvision language, the collection of 'bits' gathered during the descent into the spheres and shed during the re-ascension, is nothing other than the astral body. An astrological chart can therefore be regarded as a 'map' of the astral body.

With each reincarnation, a similar journey is repeated.

According to many esotericists, however, souls do not always make their way to the highest sphere between two incarnations. Many of them ascend only a few spheres, and then return to the Earth. There you can understand what the Greeks meant when they talked of 'heavy' souls, or of souls which had lost their 'wings'.

Another major association, derived from Dyonisius the Areopagite, links the spiritual hierarchies of angels to each of the planetary spheres as follows:

Sphere of Saturn	Thrones
Sphere of Jupiter	Kyriotetes (Dominions, or Dominations)
Sphere of Mars	Dynamis (Virtues)
Sphere of the Sun	Exusiai
Sphere of Venus	Archais
Sphere of Mercury	Archangels
Sphere of the Moon	Angels

In this system, the Cherubim and Seraphim are placed beyond the 7 spheres.

36.3 Planetary hours

A concept full of practical implications is that of the planetary hours, identical in both western and Hindu astrologies. There are several systems. According to the main one, a 24 hour day starts with sunrise and is divided into two periods:

A) from sunrise to sunset

B) from sunset to sunrise (of the next day).
Period A and period B are in turn divided into twelve equal sub-periods. Each sub-period, or 'planetary hour' is related to one particular planet.
At the equinoxes, sunrise and sunset take place around 6AM and 6PM respectively, and each 'planetary hour' lasts almost exactly one hour. In summer, however, the days are longer than the nights, and so the planetary hours of the day last longer than those of the night. Conversely, in winter, the planetary hours of the night last longer than those of the day.
Which sequence do the planetary hours follow? The same as that of the planetary spheres:

Saturn → Jupiter → Mars → Sun → Venus → Mercury → Moon

After the hour of the Moon, the sequence starts again with Saturn.
Every day, the sequence starts with a different planet – Saturn is first only on Saturday. The ruler of each day begins the sequence of period A (from sunrise to sunset). Thus on Sunday, sunrise marks the beginning of the hour of the Sun, the first hour, followed by Venus → Mercury → Moon, and so on. On Monday, sunrise marks the beginning of the hour of the Moon (followed by Saturn → Jupiter → Mars, etc.)

36.4 From the sequence of the hours to the sequence of the days

Now comes something spectacular! Let us follow the planetary hours of Wednesday, the day of Mercury, starting at sunrise:

1)Mercury → 2)Moon → 3)Saturn → 4)Jupiter → 5)Mars → 6)Sun → 7)Venus → 8)Mercury → 9)Moon → 10)Saturn → 11)Jupiter → 12)Mars

Twelve planetary hours have passed; it is now sunset. Another sequence of twelve planetary hours follows, starting with the Sun, because the Sun is the hour which comes after Mars. Thus we have:

1)Sun → 2)Venus → 3)Mercury → 4)Moon → 5)Saturn → 6)Jupiter → 7)Mars → 8)Sun → 9)Venus → 10)Mercury → 11)Moon → 12)Saturn.

It is now sunrise of the following day, Thursday. Which planetary hour comes after Saturn? Jupiter, which is precisely the ruler of Thursday. The same 'coincidence' takes place every day, as shown in the following table.

Planetary Hours

	DAYTIME												NIGHT-TIME											
	1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12
Sun.	☉	♀	☿	☽	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉	♀	☿
Mon.	☽	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉	♀	☿	☽	♄	♃
Tues.	♂	☉	♀	☿	☽	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉	♀
Wed.	☿	☽	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉	♀	☿	☽	♄
Th.	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉
Fri.	♀	☿	☽	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉	♀	☿	☽
Sat.	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂

Let us ponder on the consequences of this finding. In reality, the order of the weekdays is but a consequence of the order of the planetary hours. Knowing that Sunday starts with the Sun, and attributing 24 hours to a day, the following day can *only* be the day of the Moon, Monday, and the day after that can *only* be the day of Mars, Tuesday.

This highlights the sequence of the planetary hours as the fundamental rhythm upon which the division of time is based. Knowing the resulting sequence of days is found throughout the Earth, there is clearly something primordial and universal in the sequence of the hours.

36.5 Quiz

Question 1: What is special about Wednesdays' sunsets?

Question 2: The crucifixion took place on a Friday, and some churches have kept the custom of ringing the bell on Fridays at 3 PM, as a reminder of the 'ninth hour' during which Jesus died.

Various esoteric orders also mention the 'ninth hour' as that of the physical death of Jesus.

According to the tradition, Jesus came back to life on the first hour of the first day of the week. This leads to further questions:

During which planetary hour did Jesus die?

Question 3: During which planetary hour was he resurrected?

The answers can be found at the end of this chapter.

36.6 Practical applications of the planetary hours

The rulership of the planets over the days does not appear to have strong energy connections to me. In other words, I do not perceive that Monday is particularly influenced by the Moon, nor Tuesday by Mars. The rulership over the hours, however, is more specific. Having worked with this system for years, I have many times perceived a Mars impulse starting with the hour of Mars, or a Sun impulse at the hour of the Sun. From my experience, the transition periods between hours are often the most significant.

To judge the validity of the system, as with anything else, nothing will replace your own experience. Get the planetary hours for a few days and observe variations in your own energy, as well as the reactions of the people around you. See if what happens matches your list of hours, and if it makes some sense in terms of the symbolism of planetary forces.

Major applications of the planetary hours are found in alchemy, and more generally in the preparation of remedies which aim at catching the energy of planetary forces. Planetary hours can be thought of as times during which the energy of one particular planet becomes more vibrant and available. Thus in spagyry (plant alchemy), one uses plants to prepare remedies which concentrate a planetary force. As we will explore in Chapter 40, each plant is related to one of the planets. An important principle of spagyry is that plants are to be picked at the hour of the corresponding planet (and preferably at dawn, so that the ruler of the hour and that of the day coincide).

> Which leads us to a simple remark. Suppose you need to find out when an hour of the Sun begins (for instance to perform a particular alchemical operation), and you have no access to ***Canopus***' express calculations or any listing of precise sunrise and sunset times. Then simply choose sunrise of the day corresponding to your planet. Thus the first hour of Sunday is always the hour of the Sun, and the same applies to the other planets.

In the field of self-transformation, planetary forces can be of great use. For instance, in psychotherapeutic work, choosing the hour of Mars to work with clients who need to be helped to express and let out their anger can make a real difference. Apart from this special context, the hour of Mars is one in which to remain cool – I have noticed how easily disputes or fights between friends flare up during that hour.

Choosing the hour of Saturn to work with someone who needs to overcome fear and inhibition is not clever, and may lead to one of those frozen sessions where nothing happens. The hour of Jupiter would be much more appropriate.

I have often found the minutes of transition that open the hour of the Sun to be a precious time for establishing high spiritual connections.

36.7 How to calculate the planetary hours

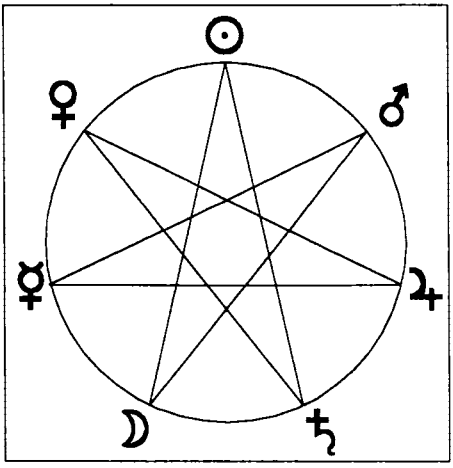
1) A simple way to obtain the times of sunrise and sunset is by looking in newspapers, which often offer this information in their weather section. Calculate the time duration from sunrise to sunset, and from sunset to sunrise the day after, and divide each period into 12. The figures do not vary much from one day to another, so you can assume the sunrise of the day after to be identical. Doing the calculations once per week is good enough, even though of course the planets are different every day.
2) ***Canopus*** includes an applet entitled 'Planetary Alarm' which not only calculates the planetary hour of the moment, but can also be set to ring at each change of the planetary hour during the day.
You will also find the planetary hour indicated on each drawn chart and planetary listing.

36.8 Other systems of planetary hours

✦Another system works on the same lines, but with midnight and midday as the starting points for the sequence of planetary hours. On the level of energy, this makes much less sense, as something quite dramatic takes place at sunrise and sunset. This makes it more logical to choose these times as starting points, rather than midnight and midday.
✦Another system divides every day into 7 periods of 3 hours 25 minutes and 42.86 seconds. The first hour, starting with sunrise, is that of the ruler of the day (Saturn for Saturday, etc.), and the sequence unfolds in the same order as the planetary spheres (Saturn → Jupiter → Mars...) Advocates of this system emphasize that it is simple and practicable, because the periods' duration is fixed. The problem is that it misses the essential feature of planetary hours: the last hour of Saturday is the Moon which logically should be followed by Saturn again. But instead, it is followed by the hour of the Sun, which begins the sequence for Sunday. I would therefore put this system in the category of those which no doubt avoid the dragon, but miss the princess.

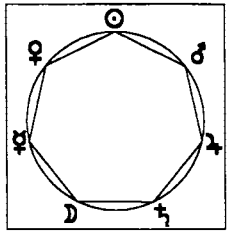
36.9 Heptagrams

Let us finish this chapter with a short digression into sacred geometry. Draw a circle, and divide it into 7 equal parts. On each notch, place one of the planets, following the sequence of the planetary spheres. Then join the planets according to the sequence of the days of the week. Here is the result:



The Greek word *gramme* means 'line'. Thus the I Ching uses hexagrams, that is, sets of six lines, to express its symbols. Similarly, a heptagram is made of seven lines.

The heptagram shown here is called a 'perfect' heptagram, because any diameter drawn from one of the planets is an axis of symmetry for the whole structure.



In the heptagram above, we chose to link the planets according to the sequence of the weekdays. If we link them according to the sequence of the planetary hours, we obtain this second heptagram.

With every astrological chart, one can draw heptagrams by joining the planets together. (There are two heptagrams, one according to the order of the weekdays, one according to the planetary hours.) If you would like to see what your personal heptagrams look like, simply select the 'Heptagrams' menu item in the list of drawing types in ***Canopus***.

In most cases, you do not even need your birth time for the drawing of the heptagrams, for it does not take the ascendant into account. (***Canopus***, however, places the planet closest to the midheaven at the top of the circle, but this does not modify the sequence or the symmetry.) The only case where time may matter is if your Moon is very close to another planet, in which case it may be on either side depending on whether you were born in the morning or the evening, as the Moon's motion can exceed 13° per day.

If you observe heptagrams, you will notice that some are symmetrical, others are not. In a chart, a symmetrical heptagram pointing to a planet is one of the factors which indicate this planetary energy is strong in a person (but only one factor – a chart is a complex blend of several elements).

If you tune into the geometrical patterns of heptagrams and let them work on your consciousness, you will find that they can awaken strong astral energies.

Heptagrams are almost completely unknown to present astrologers, yet I predict they may gain more popularity in the future, for they are simple but powerful, and a first step towards introducing more sacred geometry into the field of astrology.

36.10 Answers to the questions

Question 1: Wednesdays' sunset is the only sunset which coincides with an hour of the Sun.
Count from 1)Mercury (the first hour of Wednesday), 2)Moon... to 13) and you arrive at the Sun!

Question 2: Friday is the day of Venus. The first planetary hour of Friday is therefore Venus. What was the ninth hour? All we have to do is count according to the sequence of the planetary hours, starting with Venus:

1)Venus 2)Mercury 3)Moon 4)Saturn 5)Jupiter 6)Mars 7)Sun 8)Venus 9)Mercury.

Thus Jesus died on the cross during the hour of Hermes-Mercury, which goes well with Mercury's mythological function of conducting souls from life to death, and more generally with its rulership over both interfaces and highly occult operations.

Question 3: The first day of the week is Sunday, of which the first hour is ruled by the Sun. This was a predictable time, for the resurrection of a messiah.

37 – Metals

37.1 Hermetic views on metals

In the vision of alchemists, metals are more than what is perceived by present-day chemistry – they are the repository of astral forces. Thus, from a Hermetic perspective, silver is concentrated Moon energy, copper is concentrated Venus energy, and so on. The planetary forces, as we have studied them throughout this book, are incarnated in the metals. More precisely, the metals are the 'planetary substances' par excellence – many objects and beings bear the stamp of one planetary force or another, but no substance on Earth is as purely 'Moon' as silver, or as purely 'Venus' as copper.

> However, this statement has to be qualified. The gross form of the metals may not yield this pure planetary force, and some refinement may be needed.

This makes metals particularly precious. If you penetrate the art of planetary forces and learn to recognise their manifestations in people and things, you will naturally want to use this knowledge practically. Some people's problems are conspicuously due to a lack of Jupiter, for instance, or to an excess of Mars. If you can extract the power from metals, you have an extremely precise and active way of correcting psychological and health disorders, by treating their root cause. You also hold the keys to the astral body (of which planetary forces are the building blocks),[1] which opens phenomenal possibilities in the field of spiritual transformation.

From a Hermetic perspective, there is presently a major discrepancy between how much power is contained in metals, and how little they are used by conventional medicine.

37.2 From metal to remedy – active essences

It is crucial to understand that the active agents are not the metals themselves, but the astral essences that resonate within them. This means that some preparation or refinement is necessary in order to extract the active principle from metals. Moreover, most metals are toxic and should never be

[1] On the connection between astral body and planetary forces, see *Subtle Bodies, the Fourfold Model.*

ingested. Let us repeat this in bold type for readers who may be skimming through the book:

Metals are toxic and are *not* to be swallowed! Indications given in this book refer to homoeopathic dilutions of the metals, in which none or virtually none of their original substance is left.

So, how did the alchemists use a metal as a remedy? They first took it through complex purifications and refinement processes. These could last for years, and included operations of consciousness that went far beyond the realm of chemistry as we understand it today. When the metal had 'evolved', it was no longer a rough and toxic substance, and so it could be ingested. That's if the operations had succeeded of course. There was often a certain degree of suspense – the only way to know whether the preparation of the elixir-remedy had worked was by ingesting it. But then, of course, if it had failed, the alchemist would be in major trouble. Imagine sitting in front of a little bottle with a fluid you had spent four years preparing, asking yourself, "So now, what? Shall I drink it?"

37.3 Metals and homoeopathy

I consider homoeopathy to be another way of capturing the active essence of metals. It has a major advantage: the homoeopathic method of preparing remedies involves repeated dilutions, to the point where none of the original substance is left – so there is no question of metal toxicity. But at the same time, it is in no way suggested that a homoeopathic remedy has the same power as an alchemical elixir! Homoeopathy is a quick, easy, and potent enough way of capturing the active planetary forces of metals, but in its present form it still cannot compare with the lore of the alchemists.

The power of homoeopathy, however, is much greater than most people presently suspect. I have not only observed it by using homoeopathy on my patients for many years, but also by seeing what can happen while a homoeopathic remedy is being prepared.

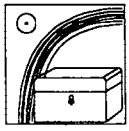
> In a bottle, 1 ml of the tincture of a substance is mixed with 99 ml of a solvent, and then an important phase of shaking the bottle one hundred times is implemented. This phase is what homoeopathy calls 'succussion'. The result is called a '1C' homoeopathic dilution. Then 1 ml of this 1C bottle is mixed with 99 ml of solvent in another bottle. After shaking, the contents of this second bottle is called a '2C' dilution. Then 1 ml of the 2C bottle is used to prepare a 3C bottle, and so on. 30C or even 200C dilutions are common in homoeopathy.

When operating dilutions, more than once I have witnessed explosions of non-physical energies – sudden and massive outbursts of non-physical light taking place at some stage in the succession of dilutions and shaking. The tremendous releases of energies I have observed have convinced me that the homoeopathic method does open and reveal the active essence hidden in plants or minerals, and captures them in the remedy.

The method could of course be greatly improved, if the remedy makers had some conscious control over the energy manipulation they implement. Hahnemann, the founder of homoeopathy (around the end of the 18th century, when Uranus was discovered) was probably intuitively in touch with this aspect, for he used to succuss his remedies against a leather bible! Here, of course, I am not suggesting a return to the Scriptures – even though a Mercury mind would probably delight in experimenting with a *Bhagavad-Gītā*-succussed remedy as opposed to Bible- or *Tao-te-Ching*-succussed ones! But, as people become more and more in touch with energy and perception, it is likely that a reassessment of homoeopathy will take place, together with promising experimentations in the preparation of its remedies.

In conclusion, homoeopathy has opened the way for a much wider use of metals. Before considering using them, you must first consult the legislation of your country and make sure you do not contravene any regulation. In France, for instance, quality homoeopathic remedies are not only found in most chemist shops but are also available to all, without medical prescription – anyone can buy them and use them as they like – and even if doctors do not agree on their efficacy, they do agree they are not toxic.

37.4 The future of metals



Let us now open the Clairvision archive and take a look at past and future aspects related to metals. According to Clairvision knowledge, the concept of trying to capture the active principle in substances is far from new. In the old continent, Atlantis, various technologies were already used for this purpose. One of them, which I will call here a 'conversion chamber' consisted in taking either mineral or vegetal substances, and making them resonate with something else (for instance, today we could use a bottle of solvent). Thus, through what we would nowadays regard as a mixture of occult devices and mind-blowing technology, the Atlanteans knew how to extract the non-physical active forces from a substance, and transmit them to another one.

I predict that technologies of this kind will sooner or later be reintroduced on a large scale, and that they will have major repercussions in the field of healing.

Some radionic practitioners, and some of the people who have introduced new concepts in the field of flower essences, can be considered to be working in this direction. However, there is still a lot of ground to be covered.

37.5 Prescribing metals

The indications given in this chapter apply to homoeopathically prepared metals, even though in reality they refer to the active essence – the planetary force – in the remedy, and thus could be applied to any other preparation that captures this essence.

To prescribe metals, the general direction is simple, and based on the understanding of planetary forces we have explored in this book. It first rests on sensing and deciphering the planetary forces at play in the patient. Remember the important principle: 'treat patients, not diseases'. The indications given below should only be understood as general suggestions. There are no fixed recipes such as copper for this disease, or tin for that one – the individual situation of each patient must be carefully weighed, before a remedy is picked.

★The most elementary way of prescribing a metal is to give the patient the planetary force that he or she is lacking. For instance, if the Sun principle is not strong enough in a pregnant woman, give her gold. If someone's Mars stamina is low, give them iron, and so on. This method is simple – but simple things can be powerful.

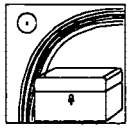
★More subtlety and specificity can be reached by understanding the planetary dialectic at play in the patient's trouble. On our journey into planetary forces we have encountered dialectics between Sun and Moon, Venus and Mars, Moon and Saturn, and so on. In many patients, you will observe that the trouble is not just due to the deficiency in *one* planetary energy, but rather in the relationship between a *pair* of planets, for instance Mars overpowering Venus, or Saturn overpowering the Moon. The client then presents not only signs of excess of one planetary force, but also a lack of the other one. In these cases, one can use treatments in which both metals are taken alternately (for instance, copper on even days, iron on odd days).

★In homoeopathy, a key principle is that 'like can treat like'. If a patient presents signs similar to arsenic poisoning, they are likely to be dramatically improved by homoeopathic dilutions of arsenic (hence the name homoeopathy, coming from the Greek *homeo*, meaning 'the same'). This

principle can sometimes be applied in the use of metals: if someone's illness is due to one planetary force which has gone totally out of control, in some cases one can bring it back into balance by giving the corresponding metal.

When working with homoeopathic metals, you would use high dilutions.

★Using planetary rhythms is a powerful adjunct to treatments involving metals. Since what you are trying to communicate to the patient is a planetary force, it makes sense to harmonise your treatment with planetary rhythms. A simple way is to use planetary hours (see Chapter 36), or give a remedy when the Moon transits the planet you are targetting in a patient's chart (administering tin each time the Moon transits Jupiter in the patient's chart, for example). The remedy can also be given when the Moon is conjunct, opposed and square to the planet. Much greater specificity can be reached if you can follow other planetary movements – some knowledge of astrology will allow you to use a variety of rhythms, which can make all the difference as to whether a metal works or not.



A concept of Clairvision knowledge which has deep repercussions in the field of healing is that of 'time windows'. These are moments when someone's energy opens, so that changes which would otherwise meet huge resistance can be accomplished in a very short time. Most often, these moments remain unnoticed, and great opportunities are lost! There are various time windows, some focussed more on the spiritual level, others more on the physical.

A time window which is precious for working on the *jing* and on the etheric body in general, is the one we call the 'soli-lunar arc'. When people are born, the Sun and the Moon are at a particular angle. Each time this angle between Sun and Moon is repeated in the sky (which happens once per lunar month), an opening takes place in the person's *jing* and in their etheric body.[1]

★The main trap to avoid is to give metals to everyone all the time! Metals are not to be classified in the band-aid category; they have a profound action on the body of energy and on the psyche. They should therefore be used with respect, and prescribed only after carefully weighing up the situation. In particular, it would be unwise to use them for minor troubles which would quickly right themselves without treatment.

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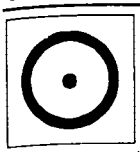
[1] To calculate these dates with ***Canopus***, the Clairvision School's astrology software, go to the 'Prediction Tools' menu, then to the 'Time Windows' menu items.

37.6 Gold



Gold (Aurum Metallicum in homoeopathy), being related to the Sun, was naturally regarded as the highest of the metals by the alchemists. As we saw before, Culpeper concluded his four-hundred page herbal by declaring that no remedy could compare with *Aurum potabile*, 'drinkable gold'. Needless to say, this panacea was neither quick, cheap nor easy to prepare. If gold is the king of the metals, its essence is hard to catch (precisely because of its highly spiritual level of vibration). Do not expect that a few drops of Aurum Metallicum will make you enlightened – even in high potencies!

37.7 When to think of using ☉ gold (Aurum Metallicum)

★The aura of a pregnant woman is normally teeming with golden light. If this is not the case, and if the woman experiences either psychological difficulties or health troubles, gold is the first remedy to think of (see 'The Golden Egg' in section 3.7).

For instance Aurum Metallicum 30C, 3 drops every morning for 3 weeks.

★Gold is also a prime remedy to fight the depression or emptiness that may follow a birth or a termination.

★In various troubles following a delivery, even if depression is not at the forefront of the symptoms.

★With depressed patients.

But not in the case of *all* depressions of course. How to know which cases are to be treated with gold? By understanding the nature of the Sun energy and the symptoms associated with its deficiency, and recognising when they manifest in a patient.

★After a major trauma (physical or psychological), or surgery involving a general anaesthetic.

Such occurrences can 'stupefy' the Ego, that is, push it away from the sphere of the body. Gold can then be remarkably efficient in calling the Ego back to its physical functions.

★In the great anxiety that accompanies certain haemorrhages or acute health disorders.

In all situations where, in Chinese terms, 'the *shen* is agitated' gold can give immediate assistance.

★In serious chronic diseases in general, it is not rare for the heart's radiance to be dimmed – which is a prime indication for giving gold.

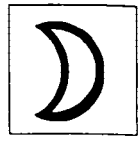
★In the evolution of a chronic disease or another condition which has created a deep and lasting exhaustion, gold can be given to restart the deepest vitality of the heart.

Here the effect is not unlike the deep action on the heart exerted by the acupuncture point Conception 14.

★ In the case of chronic heart diseases.

★ After cardiac surgery, to restart the vitality of the heart and restore the heart's connection with the Sun planetary force.

37.8 When to think of using ☽ silver (Argentum Metallicum)



★ With women who need to get in touch with their femininity.

★ And with men who need to get in touch with their female side.

★ Women who find it difficult to cope with being a mother.

★ Men who are not caring enough for their children.

★ People who need to get more in touch with the vulnerable side of their personality. People who need to learn to give, nurture, and open.

★ For anchorage, as discussed in section in 23.8.

★ After a hysterectomy, to call the uterus of energy (which may be 'stupefied' by the shock of the operation) back to its involvement in the physical body.

★ After a mastectomy, to restart the energy functions of the breast.

★ High homoeopathic dilutions (200C and more) of silver can also be used for mothers whose children have grown up and who are unable to let go of them.

37.9 When to think of using ☿ mercury

Note that there is no Mercurius Metallicus in homoeopathy, but two germane remedies called **Mercurius Vivus** and **Mercurius Solubilis**. Both can be considered to capture the active principle of mercury in much the manner as Argentum Metallicum captures the active principle of silver, or Cuprum Metallicum that of copper.

★ Mercury can be extremely helpful in the case of parasitic illness of the intestines (due to amoeba, for instance). It is particularly useful at the stage when such an illness has been treated and no more parasites can be found in the stools, but the patient keeps on displaying fatigue or digestive symptoms. High or relatively high dilutions of homoeopathic mercury can then miraculously erase the symptoms, by calling the intestine back to integrity.

★ After a severe bout of pneumonia, if the patient is slow to recover, mercury can restart the lung.

★ To stop smoking (see section 28.7), and after this to bring the body of energy back to balance in someone who has been a heavy smoker for several years.

★To assist in the transition to death (for instance when someone suffering from a terminal illness is either unprepared or unwilling to die).

Mercury not only has to do with interfaces but also with the occult transitions and esoteric awakenings which take place in a good death.

★When people cannot cope with change. When they feel threatened by change, or when they can't see the necessity for it.

Mercury, by nature, finds change exciting.

★When people constantly stick to old patterns instead of opening to new ideas.

★When people lack mental fluidity.

★When people are very fixed in their opinions and are unable to change their mind.

However, remember Schiller's verse:

Against stupidity, the gods themselves fight in vain.

★With acne and other skin problems of adolescence.

★In certain chronic shoulder problems, especially those that resist all conventional treatments.

★In the case of dyslexia, or with people who have problems discerning right from left.

One can also use gold and silver alternately – gold one morning, followed by silver the next morning, then gold, and so on – for a duration of three weeks. (A dilution of 30C can give excellent results in this case.)

Sometimes, however, problems of this kind are due to a global lack of structure (see section 9.6), in which case you might want to consider complementing with a touch of lead.

★Children who are slow learners.

★Adolescents who have difficulty finding their sexual identity.

★To give a 'push' during certain advanced stages of third eye awakening (tapping from the power of Hermes, lord of esotericism).

Use sparingly, and only in advanced stages – never before at least five years of practice. Take only for one or at most three short periods, carefully selected according to planetary positions.

37.10 Copper

Copper deserves a special mention in this chapter, because it is the metal of Venus – which is what our world presently lacks the most. We are living in the age of iron, and not only this metal but also the competitive values of Mars, culminating in war and violence, are everywhere. Human beings are experiencing a climax of incarnation (a Mars principle) into the physical world, to the

point where many have come to doubt that there can be any form of existence beyond the realm of matter. In terms of planetary forces, the Mars-Venus dialectic is overwhelmingly distorted towards Mars, and if some Venusian waves do not lift us up, there is every chance that our civilisation will self-destruct.

These global considerations are reflected on the level of individuals. Many health and psychological disorders are due to the grasping force of Mars, and can only be relieved through the cooling, softening and heightening influence of Venusian principles.

In your exploration of planetary forces, I would suggest that you collect pieces of copper (as in simple copper bracelets, for instance) and pieces of iron, and that you meditatively tune into them (following the indications of *Awakening the Third Eye*, Chapter 11). The difference in the impressions you will receive from the two metals is so clear that it can hardly be called 'subjective'. Copper is friendly and warm, and leads your consciousness into totally different spheres from those into which the harsh iron leads you.

37.11 When to think of using ♀ copper (Cuprum Metallicum)

★With husbands who do not understand their wives, and find it difficult to communicate with them.

★In relationships, when a person finds it difficult to relate to and accept the spiritual interest of their partner.

★To facilitate the spiritual awakening of someone who has a very anchored, materialistic system of values.

★Back problems (especially in the lumbar area) due to an emptiness of kidney energy.

★If a woman is slow to recover her sexual desire after giving birth.

Use moderately low dilutions (for instance, 30C). But do not hurry – wait at least a year after the birth! If many women go through a phase of diminished sexual interest after giving birth, it is because their embryo (the energy centre we discussed in section 19.8) is undergoing a deep transformation phase. Do not try to interfere with this normal maturation process, for it has important spiritual repercussions.

In most cases, the sexual desire returns by itself after a few months. If it hasn't after 18 months, then a bit of copper can gently assist the transition.

★To assist in a divorce/separation process (the kidney wound we discussed in section 29.6).

★With stressed people who are unable to relax, and are over-incarnated (see *Subtle Bodies, the Fourfold Model*).

37.12 When to think of using ♂ iron (Ferrum Metallicum)

★In all cases of weakness, when Mars needs to be reinforced, or restarted. For instance after a really bad flu, or another episode where the patient has been temporarily debilitated. Or in situations where people need a lot of courage to deal with particularly difficult life circumstances.

Think of iron also for people of the Hamlet type, who appear to be wimps but in reality have a powerful Mars energy inside them, which they need to learn to externalise. (According to Rudolf Steiner, Hamlet was the reincarnation of one of the great warriors of the Trojan war.)

However, with people whose Mars is 'inverted' (see section 7.9), one must be careful not to reinforce the Mars energy without some outlet for the patient to express it. The situation, otherwise, would be similar to increasing the heat in a pressure cooker without opening the valve – all the symptoms may get worse.

★In ISIS, when working on the embryo, or when trying to get someone to express their anger.

★When people complain of numerous psychic attacks, and when you see that the real problem is that they are not in touch with their *hara*, or embryo.

★When people suffer from lack of incarnation.

★With people who have a major decision to make, but who endlessly procrastinate, or with people who find it very difficult to get started in a new direction. Iron can then help the gall bladder in its function of decision making and setting the system into movement.

If they know what the right decision is but they lack the courage to implement it, they need iron. If the problem is rather that they find it difficult to discern which direction to go in, then a combination of iron and lead would be more appropriate.

★Just after a delivery, if a woman is slow to release the placenta.

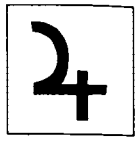
Ferrum Met 200C, 3 drops, taken 3 times at most, will give excellent results in many cases. In India, I have also seen an application of the same principle, which consisted of soaking a few nails (iron nails, of course!) in a glass of water for a few hours, and then giving it to the new mother to drink (not with the nails in, of course).

★After a surgical removal of the gall bladder, in order to restart the non-physical part of the gall bladder organ.

★Bed-wetting often happens to children who drift very far from their body at night, and the situation can be improved by iron. However, because children have more affinity with Venus than adults do, copper can often do a better job, and with less interference with the child's energy.

One must be cautious about giving iron to people with a strong Venusian energy – they may well have negative reactions. When prescribing metals, it has been my experience that when patients had a strong Venusian energy and I wanted to reinforce their Mars stamina, paradoxically I had better results by giving them copper than iron!

37.13 When to think of using ♃ tin (Stannum)



★In section 20.1, we discussed a number of spiritual and psychological functions related to the liver. Deficiencies in many of these functions are a good indication for giving tin, whatever the accompanying physical complaints may be.

For instance, when a patient is unable to make plans in his life, or conversely when he is obsessed with the future, one should immediately consider the possibility of a dysfunctional liver of energy. Quite typical are the cases of insomnia where patients wake up in the middle of the night with thoughts of anxiety related to their future.

★After hepatitis, especially if the patient remains durably tired, there is a good case for administering tin, so as to restart the deep vitality of the liver – tin sends an awakening message to the liver of energy, which in turn stimulates the physical functions of the liver.

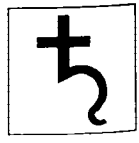
★To counteract a blocked Saturn, manifesting either physically or psychologically. Examples are people who 'lack dimension'; unconsciously block their own expansion and growth; do not know how to 'occupy their own space'; or are such poor actors that they cannot even perform their own life.

★Sexual inhibitions and cramped sexuality, when a Jupiterian push is needed to counteract Saturn fears.

★When someone's sacrum is having difficulty facing the 'centaurus dilemma' we discussed in section 20.3.

Detecting this requires that you have done enough work on yourself to sense energy circulations, for almost *any* health problem can result from the deep disorganisation of the life force created by a dysfunctional sacrum.

37.14 When to think of using ♄ lead (Plumbum Metallicum)



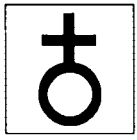
Lead is not an easy metal to prescribe. In many cases, it may not produce the result that you are expecting. In some cases, it may even produce the opposite result! Perhaps this has to do with the fact that the active essence of Saturn is not easy to capture.

Saturn has two sides: one is the structural side, 'Saturn the geometer', the other is the earthy grounded force which slows everything down and often creates blockages. As long as we do not have access to specific devices such as the beautiful conversion chambers of our Atlantean ancestors, there will often be uncertainty as to which side of Saturn has been captured in a remedy.

Another problem with using lead is that physical life has a lot to do with the Moon trying to keep its vital force in the Moon-Saturn dialectic. Any reinforcement of Saturn is therefore likely to take place at the expense of the Moon, that is, of the patient's very life force.

★One of the indications for prescribing lead is that of a 'free floating spirit', someone in whom grounding and structure are badly lacking. However, you might well want to use iron first.

37.15 A few ideas for using antimony



Antimony, which appears in homoeopathic remedies such as **Antimonium Crudum** and **Antimonium Tartaricum**, is difficult to handle, but its essence is incredibly powerful. Moreover, just as gold's active principle is not easily captured in a bottle, so you should not expect that any homoeopathic remedy is going to unfold the 'triumphal chariot of antimony' for you.[1] Yet, especially as you become more accustomed to prescribing metals, you may want to think of using antimony in situations such as the following:

★When a patient presents exceptionally violent astral manifestations (unusually sharp neurotic symptoms, for instance, or anxiety beyond limits).

★With people whose pathology is the result of war traumas, or who have been involved in cataclysms.

★In cases of bad food poisoning.

★At certain key stages of the Clairvision work of alchemy on the venom.

But with extreme caution.

[1] First published in the beginning of the 17th century, *The Triumphal Chariot of Antimony*, by Basil Valentine, is one of the classics of alchemical literature.

38 – Gems

38.1 The background to the use of gems and flower essences

The last decades of the 20th century have been marked by a momentous awakening. Large numbers of people have started taking an interest in spiritual matters and perceiving non-physical energies in a way that has opened the door for new forms of therapies and methods of self-discovery. The etheric layer has started to become much more available to people's consciousness.

As a result of this transition, I predict that already established forms of therapy such as homoeopathy and acupuncture will work increasingly better and better, simply because people's body of energy is more awake and responsive, which allows an increasingly vast range of pathologies to be cured through energy-mediated therapies.

People can also be expected to start responding to a number of energetic devices which, in the past, would have been too subtle to reach them. A twofold process can be expected: on the one hand, therapists with opened perceptions will be able to capture the active principles behind substances or forces which no-one thought to use as remedies before; on the other hand, their patients will be more receptive to subtle forms of therapies. The use of gems and flower essences certainly falls into the category of these new and subtle remedies, designed to fit new generations.

38.2 Gem elixirs and planetary forces

The idea of using gems as remedies is not new. A number of alchemical preparations used gems, and going back further, so did a whole range of remedies in Ayurvedic medicine. In present times, various practitioners have tried new ways of using gems, for instance by preparing 'gem-elixirs' and tinctures of various kinds.

If you wish to experiment with these elixirs yourself, the basic principle that most of these pioneers have used is simple. Just find a gem, soak it in a small bottle filled with a mixture of water and brandy (20% brandy and 80% water will work fine) for a duration of one day to one week.

The use of planetary rhythms, such as planetary hours, could certainly enhance the preparation of these remedies.

I predict, moreover, that much more sophisticated methods will be used in the future, applying principles along the lines of the 'conversion chamber' I mentioned in the chapter on metals.

Where does the knowledge of planetary forces fit into this? As practitioners advance in their use of gems, they will look for some deeper ways of categorising their effects, so as to know when to prescribe what. This is where it must be remembered that the ancients turned towards planetary forces when it came to such categorisation. The association between planetary forces and gems has been a part of astrological lore since time immemorial, and is still very much ingrained in certain cultures. In India, for instance, a board or poster indicating the planetary correspondence of the major gems is found in many jewellery shops, and most people consult an astrologer before deciding which one to wear. The universally accepted list throughout India is the following:

Saturn	Blue Sapphire
Jupiter	Yellow Sapphire or Topaz
Mars	Coral
Sun	Ruby
Venus	Diamond
Mercury	Emerald
Moon	Pearl
Rahu (North Node of the Moon)	Onyx
Ketu (South Node of the Moon)	Cat's Eye

Indian astrologers consider that wearing certain gems can be really dangerous if they do not fit your energy. More details will be given in the following sections.

The topic of gems is so vast that it could easily fill an entire volume, and in this short chapter I will limit myself to simple considerations.

It should be clear to the reader that various astrologers have had different opinions about the planetary correspondence of certain gems. I have gathered here what seemed to me to be the most solid and widespread views, but it may be that on certain points you are inclined to have a different opinion.

Many references to Hindu astrologers will be found in this chapter, simply because they have incorporated the use of gems into their practice much more actively than their western counterparts – whoever goes to consult a Hindu astrologer expects to come back with clear indications as to which gem is advisable for them.

38.3 Do gems work?

Are people really influenced by wearing a gem? On this topic, I do not pretend to have any objective way of proving anything, but I wish to share my perceptions with the reader, because what I have seen has sometimes been quite dramatic. In short, my vision is that in many cases, gems do not have much influence on people, but in certain cases where they do, the influence can be extremely strong – much stronger than most people suspect. And it is not always good! When it 'gears' into your energy, a gem can strongly enhance a particular planetary force inside you. If you are lacking this planetary force, wonderful. But if you already have too much of it, then the gem can be detrimental to your physical and mental health. As you will easily observe, people tend to go for the gems of the planetary forces which are already strong in them, and in some cases the influence can become disharmonious.

In the coming sections, I will clearly indicate in which cases my observations have led me to consider that a gem may be unfavourable, or even dangerous.

> Again, knowing that the population's general sensitivity to energies is evolving so quickly, the question of how much people are influenced by gems may have to be reassessed every ten years.

38.4 Ruby ☉

Rubies are related to the Sun, and therefore to the heart. However, this in no way means that any heart condition would benefit from the ruby on the level of energy. If someone suffers from an emptiness of Sun energy (as for instance in the syndrome we described in section 3.6), then ruby is the stone. But if the trouble is due to an *excess* of Sun energy, then I agree with Hindu astrologers that a person's health could be made worse by wearing a ruby. In particular, in all cases where the fire element is either too strong or badly channelled in a person, rubies should be avoided.

Again, according to my observations, not everyone is influenced by gems (probably due to both the person's energy and the quality of the gem). But when they are, the influence can be major, for good or for bad.

Sanskrit texts consider that rubies can be used to counteract the effect of ghosts and entities.[1]

38.5 Pearl ☽

It may seem strange at first to find pearls included in a study of gems, since they are not mineral. However, apart from the fact that they are often worn

[1] *Rasa-Jala-Nidhi*, 3.4.

like jewels (as in crowns, for instance), both western and eastern traditions consider them as gems.

Similarly, amber and coral are not mineral but 'organic' gems.

Why are pearls related to the Moon planetary force? One could mention their whitish colour, and the fact that they come from the ocean – from oysters, which are Moon-related creatures.[1] As far as the oysters are concerned, the pearls are a parasite (which again suggests a Moon connotation),[2] a foreign egg which they cover with layers of shell-like material.

If you become familiar with planetary forces, you will easily notice that people with a strong Moon planetary force do like pearls. It is one of the little signs which often allows you to immediately identify a female patient with a strong Moon – she wears pearls. And she wears them well! When people with a poor Moon force wear pearls, the pearls do not feel happy. These concepts may sound strange at first, but if you are sensitive and if you tune into people wearing pearls, you will recognise that the pearls' energy does not always marry happily with that of the person who wears them.

> In general, you will find that the gems people naturally like or dislike can be quite revealing as to which planetary forces are strong inside them.

When can pearls be particularly appropriate? When someone needs to open, or with dry people who need to learn to become more giving and nurturing (to counteract a dominating Saturn, as in the Moon-Saturn dialectic often mentioned in this book). Or in the case of anorexic patients (section 27.4), pearls could be quite appropriate. By looking for various psychological or physical problems we have related to a weakness of the Moon energy, you can deduce a whole list of indications for pearls (always remembering, however, that what you perceive in the patient is more important than whether his/her symptoms fit with the book). Traditional Indian medicine also considers that pearls can help relieve excesses of fire and wind elements (*vayu* and *pitta*).[3]

When are pearls not appropriate? When someone is lastingly unsuccessful at losing weight, despite genuine efforts to diet. When a woman needs to

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[1] See the mind-blowing experiment related in section 39.4.

[2] A parasite is something which feeds on you, and just wants to remain snug inside your warm environment. It is not rare for symptoms related to parasites to follow cycles, and many traditional recipes suggest using anti-parasitic remedies at the Full Moon. This is also when weeds, which are the parasites of the land, are considered to be the most vulnerable.

[3] *Rasa-Jala-Nidhi*, 3.4.

widen her interest outside the circle of her own family, or when she does not know how to let go of her children as they grow up. A particular case to which I would like to draw the reader's attention is that of breast cancer. Breast cancer often involves a massive disorder of the Moon energy – sometimes a fullness of it, and sometimes an emptiness. In the case of fullness, I have seen pearls *really* damage the energy of some patients suffering from this condition. Thus, when seeing a soft and gentle woman, rather plump, mother of a few kids, with breast cancer and a pearl necklace, the first thing to say is "get rid of the pearls". More generally, unless you are sure the patient's Moon is weak, better avoid pearls in *all* cases of cancer.

38.6 Emerald ☿

The emerald can be regarded as a stone of inspiration and awakening. Traditionally, it has been related to Mercury/Hermes. Thus, one of the central texts in the Hermetic tradition is called *The Emerald Tablet*. Various associations are found in the western esoteric tradition, as in the legends which describe the Grail as being made out of a huge emerald. One of the visions in the Apocalypse of John describes the throne of God, surrounded by the twenty-four elders, in the following way:

> And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow about the throne, in sight like unto an emerald.
>
> Revelation 4:3

On the eastern side, it is not rare to find statues of Buddhas with an emerald in the area of the third eye – from my perception, it would not be wrong to call the emerald the 'third eye stone'.

Are there some situations where an emerald could be inappropriate? Not many, apart perhaps from people who are too much like the wind and unanchored.

Indian medicine also considered that the energy of emeralds could be used to counteract poisons.[1]

38.7 Diamond ♀

The diamond is perhaps the most beautiful, precious and costly of all gems, and therefore appropriately attributed to Venus. Traditionally, it is a gift to the loved one, which also suits Venus. Various traditions have regarded it as the purest and most perfect of the gems. Indian alchemy considers it the

[1] *Rasa-Jala-Nidhi*, 3.4.

'most excellent of all gems', and even uses it to help in the transmutation of metals.[1]

In the context of the Clairvision Corpus, one association must be noted: in Sanskrit the word *vajra* means both diamond and thunderbolt. The word is found extensively in Hindu mythology where Indra, king of the gods, is armed with a *vajra* (not unlike Jupiter's thunderbolt). But in Buddhism, an even more explicit association is found: the *vrajāyāna*, path of the diamond-thunderbolt, incorporates a number of Tantric techniques working on channels of energy in the same line as Hindu *kuṇḍalinī-yoga*.

> Here there is a dual significance. Firstly, the thunder energy as in 'thunderwand meditation', which also deals with the flow of energies in the most important of all channels. Secondly, the diamond, as one of the hardest of all materials, symbolises the vehicles of immortality which, once built, do not shatter during the transition of death.

As far as health is concerned, I have seen Indian astrologers recommend wearing a diamond to women who had difficulties conceiving a child.

As to who should or should not wear a diamond, in most cases the interference of the stone is minor. Sometimes, however, you see women who have particularly strong astral energies and 'relay' them through their diamond ring, that is, they use their diamond as an astral amplifier. There is nothing wrong with that, except if the person is going through overwhelming experiences with their astral body, in which case it may be advisable to let go of the ring, at least temporarily.

38.8 Coral ♂

Related to Mars, coral is perhaps the gemstone which Hindu astrologers regard as potentially the most dangerous, if worn by someone with the wrong configuration of planetary forces. Because it is said to concentrate the fire of Mars, it should not be recommended to those whose Mars energy is strong or improperly channelled. Hindu astrologers often tell of people who attracted a violent accident to themselves by inappropriately wearing coral.

As with everything, it is up to you to tune in and decide whether there is depth behind such perceptions or not. However, if coral is a Mars principle and if there is any reality behind planetary forces at all, it is perfectly logical to consider that many people will be better off not wearing it. In particular, a classic mistake would be to prescribe it to people whose Mars is weak only on the surface, or to people who present the 'inverted Mars syndrome' (section 7.9).

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[1] *Rasa-Jala-Nidhi*, 3.4.

38.9 Topaz, yellow sapphire, peridot ♃

What the Greeks and the Romans used to call topaz, we now call yellow sapphire or corundum (though many of the famous topazes of antiquity were in reality yellow-green peridots). These yellow stones are related to Jupiter, just as the ancients related numerous yellow substances and flowers to the liver and Jupiter.

These are considered to be luck-bearing stones, facilitating expansion and broad-mindedness. I am not aware of any contraindication to wearing these stones, unless perhaps someone's Jupiter is totally out of control, or in the case of someone who is grossly obese.

38.10 (Blue) sapphire ♄

Let us now come to the truth about engagement rings, which are traditionally made of a combination of diamonds and blue sapphires. The pretender wants the woman's love (that's the diamond), but also demands her Saturn-lasting fidelity with the sapphires. No more Moon-flirting around – her Venus is to be bound as if with ivy (another Saturnian principle which has often been taken as a symbol for conjugal fidelity).

This being said, I regard blue sapphire as a wonderful stone which connects to the higher aspects of Saturn, rather than to its earthy side. Perhaps because gems are akin to light, Saturn does better in the form of sapphire than lead. I would not regard the restrictions I suggested about lead (section 37.14) to be relevant to sapphires, which can be worn by those who want to tune into the structure and wisdom of Saturn. If I were to choose a name for sapphire, it would be 'wisdom-stone'.

Sapphire is said to be contraindicated in the case of 'cold' pathologies or any disease due to weak inner fire. Thus if you are wearing a sapphire and going through an episode of pneumonia, it may be a good idea to take your ring off until you have fully recovered. Hindu astrologers also advise against sapphire if someone suffers from asthma, which is typically a blockage pathology (in the sense that the bronchi get obstructed by solidified concretions). Because it is fundamentally a Saturn principle, sapphire would not be ideal for someone whose main problem in life is rigidity, or an exaggeration of all Saturn-related features.

38.11 Other gems

Let us make a quick survey of a few other gems.

☉ Chrysolite

It was related to the Sun by the ancients, since its name comes from the Greek *chrusos*, 'gold', and *lithos*, 'stone'.

In the *Apocalypse of Abraham*, the angel who guided and taught Abraham is described thus:

"The appearance of his body was like sapphire, and the aspect of his face was like chrysolite."

Apocalypse of Abraham, 11:2

☽ ♆ Aquamarine

Often associated with divination in the Middle Ages.

Either by wearing it or in the form of an elixir, or even more directly by tuning into it, this stone can definitely be used for the purpose of boosting clairvoyance.

☽ Moonstone

A gentle stone that I would also relate to clairvoyance.

☽ Jade

Traditionally indicated to facilitate delivery.

☽ Opals

The word 'opalescent' fits many substances related to the Moon.

Because Australia has plenty of them, and because Saturn is so strong in Australia, it would make sense for Australian people to try to connect with the power of their opals, in order to reinforce the Moon force in themselves and in nature around them. The Australian bush is in desperate need of Moon force.

♀ Malachite

A hydrous carbonate of copper (the metal of Venus). In India, it is called 'kidney stone' (the kidney being the main organ of Venus).

♀ Garnet

Indian alchemy holds the garnet in high respect, considering it can increase longevity and strength, and facilitate the cure of countless diseases. For alchemical operations where a diamond would be needed but cannot be obtained because of cost, the *Rasa-Jala-Nidhi* (Sanskrit treatise of alchemy) recommends a garnet instead.[1]

♂ Haematite

'Haema' as in haemoglobin. This stone is actually an oxide of iron. Some consider it has a powerful action on the (physical) eyes.

♃ Amethyst

Often deemed to be a protective stone, the amethyst fits everyone.

♄ Lapis Lazuli

In Latin, *lapis* means 'stone'. Lazuli came, via Arabic, from a Persian word meaning 'azure'. Thus, lapis lazuli is the stone of the starry night sky *par excellence*, as it was also known in Mesopotamia and in America be-

[1] *Rasa-Jala-Nidhi*, 3.4.

fore Columbus. I would name lapis lazuli the 'space gem', and recommend it for deep reaching vision and astral travelling.

♄ Azurite

Another dark blue stone related to Saturn, and highly evocative of the starry night sky. No doubt the ancients had established this connection, since the name 'azurite' comes from 'azure'. Like the blue sapphire, the lapis, and some other blue stones, azurite embodies the cosmic side of Saturn.

One can also sense in azurite some Venusian influence. Incidentally, this mineral is a carbonate of copper, close to malachite.

39 – Substances and Animals Related to Planetary Forces

39.1 Substances related to the Sun

Substances which:

✦are related to the fire element (also Mars); this includes substances with a strong hot taste, and a warming effect;

✦are rich in colours, or whose aspect resembles gold, such as saffron, for instance;

✦contain a quintessential energy (also Venus).

For instance the *param-ojas* we encountered in section 15.1.

39.2 Creatures related to the Sun

⊙ Animals which are kingly or flamboyant looking

Traditionally, the lion, and peacocks.

⊙ Animals which are the leader of a pack/herd

This does not refer to any particular species, but rather to individual animals within their kind.

⊙ Animals which call at sunrise

Such as roosters.

⊙ Animals which are unique, extraordinary or fantastic

The phoenix, symbol of the philosopher's stone. Unicorns.

39.3 Substances related to the Moon

Substances which are:

✦related to the earth and water elements

✦humid, related to rain or water

mushrooms, for instance, which grow away from the Sun, have a fantastic reproductive power (as in the word 'mushrooming'), like humidity and often have a boost of growth after the rain;

✦whitish, milky looking

✦or opalescent, translucent

✦without a strong taste, and quite bland

✦or sweet (also Venus)

✦related to phlegm (*kapha* in Ayurvedic medicine)

✦jelly-like.

Of course, a substance may also be related to the Moon not on account of its texture or taste, but because its effect is symbolically related to the Moon planetary force, or because its action touches one of the organs related to the Moon. The same applies to all planetary forces.

39.4 Creatures related to the Moon

Long ago, Aristotle noticed that small animals usually have many young and do not live very long, while the large ones have few offspring but live longer – which is a direct reflection of the Moon-Saturn dialectic. In large animals, the Saturn structure takes over the Moon reproduction flow, and vice versa.

☽ Rabbits

Rabbits sleep during the day and run around at night, and are legendary for their reproductive power – as in the expression 'to reproduce like rabbits'!

They are a terrible pest in the Australian countryside, where they have no natural predator and therefore proliferate and destroy the native flora.

Several cultures of Europe, Asia and America have compared the Moon's disc to a rabbit.

☽ Chickens

Mother hens and chickens are typical symbols for the Moon – hence the insult, 'chicken', usually directed at people who have more Moon than Mars planetary force.

When this book was written, there were 17.2 billion chickens in the world (11 billion of which lived in Asia), that is, nearly three times the human population!

☽ Mice and rats

Think of their night life, and of their Moon-like exponential reproduction.

☽ Cockroaches

Of which we would probably hate to know the number living on Earth.

☽ Fish, oysters and shellfish in general

All that lives in the ocean, and particularly shellfish, because of their jelly-like consistency. Let us make a short digression into a striking experiment.

One of the most spectacular experiments related to Moon rhythms was conducted by Frank A. Brown Jr., a professor of biology at the Northwest-

ern University, USA.[1] It concerned oysters – which astrology traditionally relates to the Moon. Oysters open their shells to feed twice a day. Understandably, they do so at high tide (every twelve and a half hours or so),[2] and remain shut at low tide so as to limit the chance of being dried out. Brown took oysters from Long Island, Connecticut, and transported them in opaque containers to his laboratory in Evanston, Illinois. There, under constant temperature, pressure and lighting, their behaviour was carefully watched. The oysters first kept the rhythm they had in Long Island. Then, after two weeks of transition, something amazing started to happen: they opened exactly as if it were high tide at Evanston (which is more than 1,500 kilometres from Long Island seashore). Somehow, the oysters knew when the Moon was just above and just below them, and they opened their shells for dinner accordingly.

39.5 Substances related to Mercury

✦Substances which have an affinity with the air/wind element, either because of their aspect or because of their effects (also Jupiter).

Wind is the principle of movement in the body. Anything which favours movement has a good chance of being related to the wind.

✦Substances which change aspect or colour.

✦Light substances

such as feathers, for instance.

✦Volatile substances.

✦The Hermetic tradition related to Mercury substances and humours which are mixed, or favour the mixing of substances, or have a mixed taste (a combination of various tastes).[3]

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[1] Brown, Frank A., Jr., *Persistent Activity Rhythms in the Oyster*, American Journal of Physiology, 1952, 178, pp. 510-514. For a similar study of the influence of lunar rhythms on crayfish, see Guyselman, J. Bruce, *Solar and Lunar Rhythms of Locomotor Activity in the Crayfish Cambarus virilis*, Physiological Zoology, 1957, 30 (I), pp. 70-87.

[2] High tides take place when the Moon is at the zenith (right above a place) and at the nadir (right below). Consequently, there are exactly two high tides per lunar day.

[3] Agrippa, Cornelius, *De Occulta Philosophia*, Cologne, 1533, Book 1, Chapter 29.

39.6 Creatures related to Mercury

☿ Animals related to the wind

Animals which are alert, fine, fast moving, such as certain monkeys, for instance, gazelles or greyhounds. Butterflies with their variegated (☿) colours. And of course the chameleon, which changes colour according to its environment.

☿ Hermaphroditic animals

Snails, which can change sex.

☿ Animals which interact/communicate with human beings

Such as dogs in general, or ingenious animals. The more Mercury energy an animal has, the better pet it will make.

Domestic animals used in farming would as a whole be related to the Moon.

39.7 Substances related to Venus

- ✦Substances related to the air and the water elements.
- ✦Sweet substances.
- ✦Unctuous substances.
- ✦Fats (together with Jupiter).
- ✦Substances with a refined or pleasant taste.

  Caviar and smoked salmon, for instance, could of course only be related to Venus.
- ✦Substances which are related to semen or sexual secretions.

39.8 Creatures related to Venus

♀ Animals which are symbols of peace and high states of consciousness.

The dove, for instance, which traditionally symbolises not only peace, but also the descent of the Holy Spirit.

The swan, in India, is a symbol of high states of enlightenment, because when it swims on a lake, it seems as though it is not really in the water. Similarly, sages are said to be in the world, but not of the world.

♀ Sensual animals

Such as cats – astral animals *par excellence*.

♀ Animals which are symbols of fertility

Such as the bull, which is Taurus, a sign ruled by Venus.

♀ Bees

Bees have been highly regarded by a number of esotericists. Thus Steiner considered that the Spirit of a beehive (not the spirit of individual bees, but the group-soul behind them) was extremely advanced spiritually – at a

level which most human beings will only reach in the distant future, when the separation of the sexes (section 18.5) ends, and when the etheric body becomes the Spirit of Life, or transformed etheric.

In Steiner's cosmology, this takes place in the Venus *manvantara*.

Bees collect the pollen (the equivalent of semen) of plants and from the nectar they produce honey, a substance which is remarkable in that it does not decay. This suggests a symbolism of an alchemy of the *jing*, starting with sexually-related energies and transmuting them into a principle of immortality.

In the same symbolic direction, **royal jelly**, the product of the beehive with the highest concentration of life force, is a wonderful remedy which can help restore kidney energy in women, for instance after giving birth, or during the transition of menopause.

39.9 Substances related to Mars

✦Substances related to the fire element (which is also true of Sun substances) – in the words of Agrippa "all that which has fire, and which is ardent or burning, and acute".[1]

✦Flammable substances (petrol, for instance), and explosives.

From the point of view of planetary energies, it makes a lot of sense that TNT can be both an explosive and a powerful remedy for the heart (used in mainstream medicine).

✦Substances which burn the tongue (such as spices).

✦Substances with a sharp taste.

This parallels Mars' rulership over sharp objects.

✦Substances with a clarifying effect.

Such as detergents, bile salts (see section 19.2).

39.10 Creatures related to Mars

♂ Bellicose animals

Such as the ram.

♂ Predators

Wolves, tigers, panthers.

The ancients, however, believed that panthers had a spot on their skin that waxed and waned with the Moon, and thus classified them as lunar animals.[2]

♂ Insects which are a painful nuisance

Such as fleas, mosquitoes, flies.

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[1] Agrippa, Cornelius, ibid., Book 1, Chapter 27.

[2] Agrippa, Cornelius, ibid., Book 1, Chapter 24.

♂ Ants

Just as bees carry higher aspects of the Venusian energy, so ants are related to higher aspects of the Mars energy. Of course, ants could simply be related to Mars because of their stinging venom, their hard working nature, and their tendency to cave into the ground (as opposed to bees which live above the ground). But there is more to ants' venom, or formic acid, than just a substance which creates a (slight) burning pain. Formic acid has fantastic properties as a clarifier and cleaner of vibrations. In nature, ants are the cleaners of dirty etheric energies. Leave a piece of food to rot on the ground, or the corpse of an animal, and who comes to clean up? The ants. Where an entomologist would only see insects having a feast, clairvoyant vision reveals a remarkable cleansing action which eliminates toxic etheric energies.

Similarly, you will often find that ants' nests are located on the crossings of noxious earth lines, that is, spots which can be regarded as noxious etheric leakages. Again, ants balance nature, counteracting the etheric overflow with their clean, concentrated astrality.

In homoeopathy, the energy of formic acid is found in the remedy called 'Formica Rufa'.

Formic acid can be used to clarify vibrations, and to get rid of unwholesome or noxious etheric energies wafting in a room.

A simple method is to fill a sprayer with 90% water and 10% brandy, add 30 drops of Formica Rufa 30C, and spray the room when you feel the vibrations have gone wrong.

Formic acid is a very special substance, which will be further discussed in other parts of the Clairvision Corpus related to healing.

As a prelude to more esoteric aspects related to formic acid, a good idea would be to watch (or watch again) the movie *The Emerald Forest*, which shows initiations based on ant venom.

39.11 Substances related to Jupiter

✦Substances related to the air element.

✦Fats (also related to Venus).

In Greek mythology, Zeus' taste for fats is well known.

In the chapter 'Plants and Planets', we will see that a number of nuts (which have a high fat content) are related to Jupiter.

✦Substances which, according to alchemical terminology, oscillate between *solve* (liquid or semi liquid state) and *coagula* (coagulated state) within the range of ambient temperature – a simple example being butter.

39.12 Creatures related to Jupiter

♃ Eagles

Which we already mentioned among the symbols related to Jupiter (section 8.11).

♃ Horses

See section 8.11.

♃ Animals with "dignity and wisdom"[1]

Such as elephants, or dolphins.

> Cornelius Agrippa, in his 16th century treatise on occult philosophy, mentioned dolphins in his list of animals related to Jupiter.

Whales can be ranked in the same category, also because of their Jupiterian size.

Agrippa also puts crows in this category.

♃ Animals which are "peaceful and docile"[2]

Such as calves.

39.13 Substances related to Saturn

✦Substances related to the earth element.

Substances which are heavy, or promote motionlessness.

✦Mineralised, stone-like or bone-like substances.

✦Substances with a low water content; substances which do not rot (that is, which withstand Saturn-time).

✦Substances with a foul taste.

✦Poisons or toxic substances.

> In relation to the Moon-Saturn dialectic, Saturn is symbolically antagonistic to the Moon principle of life.

39.14 Creatures related to Saturn

♄ Toads

Apart from being ugly (astrologers of old tended to relate anything distasteful to Saturn), in alchemical texts the toad was a symbol for the earth element.

♄ Reptiles and snakes

With their cold blood, their ancient origins, and their solitary nature.

♄ Animals which can survive with little water

Such as the camel, and the fauna of deserts.

♄ Animals with a long neck

Such as ostriches.

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[1] Agrippa, Cornelius, ibid., Book 1, Chapter 26.

[2] Agrippa, Cornelius, ibid.

♄ Spiders

Because of the fearful atmosphere they subjectively create for many people, no wonder the ancients related them to Saturn. The fact that some of them are venomous is also in favour of their attribution to Saturn. As we will see, nearly all poisonous plants were related to Saturn by the Hermetic tradition.

More in depth, one can perceive in the spider weaving its web an extraordinary sense of structure in space. Just as I have called lapis lazuli the 'space-stone', so I would call spiders 'space insects', pointing to their energy connections with deep, remote astral spaces.

♄ Sad looking, melancholic animals

In his *Occult Philosophy*, Cornelius Agrippa, using classifications of the Middle Ages, put under the category of Saturn animals which are "either sad, or contemplative, or wicked, melancholic, slow to move, or that make horrible cries, or that devour their young" (as in the Greek myth of Saturn devouring his children).[1]

[1] Agrippa, Cornelius, ibid., Book 1, Chapter 25.

40 – Plants and Planets

40.1 Plants and planets

What have plants and planets to do with each other? In terms of subtle bodies, plants are not only made of physical substance, but also of life force, or etheric energies. It is the nature of etheric energies to resonate with astral ones. In animals or human beings, the etheric body resonates with the astral body, layer of mental consciousness and emotions. Plants, however, do not have individualised astral bodies, but resonate with universal astral energies.

When describing the archetype of the Moon (which rules the etheric layer as a whole), we took the image of a mirror. Just as the nature of the Moon is to receive and reflect, so from morning to night and night to morning, plants bathe in astral energies which come to them from the Sun, planets and stars. The Hermetic view, therefore, is that one cannot understand the real nature of a plant unless one perceives which astral energy or planetary force resonates with it. The seven planetary forces are like seven basic tonalities or seven notes of a scale, and each plant, according to its nature and affinities, specialises in one of them.

Thus plants appear like 'vegetabilised planetary forces'. In plants, planetary forces become incorporated into a vegetal substratum, which makes them particularly apt at influencing the life force of all living things – hence their healing properties.

Most books on alchemy enumerate long lists of plants, but rarely give any indication at all as to why each plant is named under a particular planet. This chapter will try to fill some of these gaps – even though, clearly, a whole treatise would be needed to do justice to this topic.

> An even finer level of understanding could be gained by exploring in detail how each plant is specialised in certain aspects of a planetary force.

40.2 Plants related to the Sun ☉

☞☉ Plants with a symbolism related to divinity

☉ Laurel, Bay (Laurus nobilis)

A tout seigneur, tout honneur, this enumeration of plants will start with laurel, traditionally attributed to Apollo, the solar god of the Greek pantheon, and to whom the Delphic oracle was consecrated. It was said (by Plutarch) that the Pythias, prophetesses-priestesses of the temple, chewed bay leaves so as to induce a state of connection with their god and achieve prophetic vision. Others consider that contact with Apollo's enlightening radiation was facilitated by holding a branch of the bay tree (as Themis was represented, on a vase of the 5th century), or by fumigating bay leaves.[1]

Still in the solar line, the modern alchemist Fulcanelli called laurel 'haunted gold', making a multi-lingual pun from the words *laurente* (Laurus) and *l'or enté*.[2]

Apart from its rich spiritual symbolism, laurel was also associated with honour and glory – again the domain of the Sun. Thus the term 'bachelor' came to us from the Latin *baccalureus*, 'laurel-berry', following the French custom of crowning newly made doctors of physics with laurel berries. (Think also of the term 'laureate'.)

☉ Cedar (Cedrus spp.)[3]

In particular, Cedrus libani, or Cedar of Lebanon, incarnates the majesty of the Sun. It also happens to be a very tall tree, that can often be seen rising high above all the others.

According to a Christian legend, Michael the archangel gave Seth, Adam's son, three seeds of that apple which started Adam and Eve's tribulations. Michael instructed Seth to put them in his father's mouth (under the tongue) after he had passed away. This led to the growth of three trees, a cedar, an olive (☉), and a cypress (♄) – which ended up being used to make the cross of Calvary.[4]

When Solomon asked Hiram (a key figure of the Masonic tradition) to build Yahveh's temple, he specified:

> So now have cedars of Lebanon cut down for me.
> 1 Kings 5:6

Answered Hiram:

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[1] See Dodds, E. R., *The Greeks and the Irrational*, University of California Press, Berkeley and Los Angeles, 1959, p. 73.

[2] Fulcanelli, *Le Mystère des Cathédrales*, Neville Spearman, London, 1971, p. 51 – a footnote in Chapter 7, on Paris Cathedral.

[3] The term 'spp.' refers to all the plants of the same species.

[4] Metford, J. C. J., *Dictionary of Christian Lore and Legends*, Thames and Hudson, London, 1983.

> For my part, I will supply all you want in the way of cedar wood and juniper.
>
> 1 Kings 5:8

In the Song of Songs, a Sun-Saturn association is mentioned:

> The beams of our house are of cedar, the panelling of cypress.
>
> Song of Solomon 1:17

☉ **Acacia, Wattle** (Acacia spp.)

Naturally linked to the Sun since it blossoms into bright yellow little spheres. Moreover, the leaves of the acacia are said to resemble tongues of fire.

According to the tradition, the burning bush in which the Divinity (☉) appeared to Moses (Exodus 3:2) was an acacia. As the bush was not consumed by the fire, so acacia became a symbol of the immortal Spirit (☉).

> In the Masonic initiation of the third degree, related to death, acacia is still used as a symbol of immortality of the soul.

A legend also says that the ark of the covenant was made of acacia.

☉ **Olive** (Olea europaea)

> The Lord called thy name, a green olive-tree.
>
> Jeremiah 11:16

A symbol of peace, which terminated Noah's journey in search of a new land:

> And the dove came back to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.
>
> Genesis 8:11

In Zechariah's vision of subtle bodies in the form of a golden bowl and seven lamps, we are told:

> And two olive trees [stand] by it, one upon the right side of the bowl, and the other upon the left side thereof.
>
> Zechariah 4:3

Zechariah asks the angel:

> What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?
>
> Zechariah 4:12

The angel answers:

> These are the two anointed ones, that stand by the Lord of the whole earth.
>
> Zechariah 4:14

☉ **Palm tree** (Palmae spp.)
A symbol of victory over death. In the Apocalypse of John, the resurrected ones appear:

> ...clothed with white robes, and palms in their hands.
> Revelation 7:9

Also, when Jesus went to Jerusalem:

> The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem.
> So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!"
> And Jesus found a young ass and sat upon it; as it is written,
> "Fear not, daughter of Zion, behold thy king is coming, sitting on an ass's colt!"
> John 12:12-15

☉ **Frankincense** (Boswellia carterii)
The name comes from the Old French *fran encens*, 'pure incense'.
One of the gifts presented by the three kings (Melchior, in this case) to the new born Christ.

> They [the Magi] presented him with gifts: gold, frankincense, and myrrh.
> Matthew 2:11

☉ **Basil** (Ocimum basilicum)
The word 'basil' comes from the Latin *basilica*, 'cathedral'. In Sanskrit, it is *tulsi*, which is related to the god *Viṣṇu*, and is one of the most sacred of all plants in the Indian tradition.

☞☉ Plants which have a shape suggestive of the Sun's appearance

☉ **Sunflower** (Helianthus annuus)
Which follows the course of the Sun, turning to the east in the morning, and ending the day facing west.

☉ **Orange (and the citrus family in general)**
Oranges are round, beautiful and full of light.
Lemon is classically related to the Sun. Being a powerful clarifying agent, however, it is also related to Mars.

> For instance when you feel blurry and vague, try eating a raw lemon, preferably with the skin (if organic). The awakening and clarifying effect is immediate. There is also a clear effect of Mars-incarnation.

It can also be excellent for warding off the beginning of flu – fighting cold with a Sun-Mars fire.

As with many Mars-related plants, lemon has classically been used to remove hostile magic influences.

☞☉ Other plants related to the Sun because of their aspect, or their relation to Sun cycles

☉ **Marigold** (Calendula officinalis)

As says Perdita, in Shakespeare's *Winter's Tale*:

> The marigold (...) goes to bed with the sun and with him rises weeping.

In other words, the flower opens at sunrise and closes at sunset.

A sunset collection of the flower's essence is a powerful remedy for insomnia.

☉ **Chrysanthemum** (Chrysanthemum spp.)

From the Greek *chrusanthemom*, from *chrusos* 'gold', and *anthemon* 'flower'. The 'gold-flower', just as chrysolite is the 'gold-stone'.

☉ **Chamomile** (Anthemis spp.)

In particular the Roman chamomile, Anthemis nobilis, 'noble flower'.

Careful, this one is different from the German chamomile (Matriarca chamomilla) which is used in homoeopathy under the name chamomilla. Its associated symptoms rather suggest Mars.

☉ **Celandine** (Chelidonium majus)

Its bright yellow flowers could also make it related to Jupiter. In homoeopathy, Chelidonium majus is one of the major remedies for liver complaints.

☞☉ Plants with a medicinal effect on the heart and circulation

☉ **Angelica** (Angelica archangelica)

With such a name, to what else could it be related?

☉ **Lovage** (Levisticum officinale)

☉ **Rosemary** (Rosmarinus officinalis)

Classically associated with remembrance, as in Shakespeare's *Hamlet*:

> There's rosemary for you, that's for remembrance! Pray you, love, remember.

One of our favourite plants at the Clairvision School, because of its ease of use and its generous way of giving Sun energy. Either use in the form of herb tea or turn into ashes and use as a pack.

☉ **Rue** (Ruta graveolens)

☞☉ Plants which act on vision and the eyes

☉ **Eyebright, Red Eyebright** (Euphrasia officinalis)

☞☉ Other plants related to the Sun

☉ **Ginseng** (Panax schin-seng , Chinese ginseng)
Which the Chinese regarded as a panacea – the fire element in its most rejuvenating aspect.
Like the mandrake, its root resembles the shape of a human being.
☉ **European centaury** (Centaurium umbellatum)
☉ **Mistletoe** (Viscum album)
The sacred plant which the druids called the 'thunder plant', and which they saw as a manifestation on Earth of the thunder power of the gods. The Romans attributed mistletoe to Jupiter, lord of thunder.
One of the favourite remedies of the anthroposophists, who use it as their major weapon against cancer.

> Rudolf Steiner considered that mistletoe already existed on the Ancient Moon, the *manvantara* (cosmic cycle) which preceded our present Earth. Steiner's descriptions of the Ancient Moon present its soil as made of intertwined plants and not earth – which is why mistletoe can now only live as a parasite of trees.[1]

☉ **Walnut** (Juglans regia)
Used for psychic protection in the Bach flowers.
☉ **Golden seal** (Hydrastis canadensis)
Also called 'yellow root' and 'orange root'.
☉ **Chicory** (Chicorium intybus)

40.3 Plants related to the Moon ☽

The plants that the Hermetic tradition has related to the Moon can be divided into the following categories:

☞☽ Plants with a high water content

Because the Moon rules over fluids in general, the symbolic association is direct.
☽ **Lettuce** (Lactuca spp.)
When steaming a lettuce or a cabbage, its mass reduces dramatically. This is because these vegetables are full of water – when evaporated, not much is left!

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[1] See, for instance, Rudolf Steiner's lecture of June 22, 1908 (*The Apocalypse of John*, Rudolf Steiner Press, New York, 1977, p. 99), and the lecture of October 26, 1905 (*The Foundations of Esotericism*, Rudolf Steiner Press, London, 1983, p. 192).

In terms of energy, lettuce is a 'cooling' food, which also goes well with its Moon rulership.

☽ **Cabbage** (Brassica oleracea)

☽ **Cucumber** (Cucumis sativus)

☽ **Gourd** (Cucurbitacea spp.)

☽ **Melons**

☞☽ Plants that grow in the water or close to it

☽ **Lotus** (Lotus spp.)

A plant with great symbolic implications, which oriental traditions have chosen as an emblem for the chakras.

In Sanskrit, the word *padma*, 'lotus', is synonymous with *cakra*, 'chakra'.

An observation which struck the writers of the Sanskrit scriptures is that the lotus grows out of the mud and, through the water of ponds, emerges into the light in the form of a magnificent flower. This made the lotus a choice symbol for enlightenment – human consciousness starting in the muddy condition of worldly entanglements, and emerging into the light of higher planes of consciousness.

This symbolism deeply matches the symbolism of the fertile chaos, and thus the lotus is rightly attributed to the Moon.

☽ **Waterlily** (Nymphaeaceae spp.)

☽ **Willow** (Salix spp.)

In *King Henry VI*, Lady Bona's answer to the news of the king's marriage is:

> Tell him, in hope he'll prove a widower shortly,
> I'll wear the willow garland for his sake.
>
> Shakespeare, *King Henry VI*, 4.1

In a Moon-careless way, willow trees evaporate tons of water every day – which is why they are not a very good tree for the Australian countryside, where every single drop counts.

Willow bark (Salix alba), rich in salicylates, has sometimes been called the 'herbal aspirin', and used in situations of inflammation and fever – using the Moon's cooling power against an excess of fire element.

Aspirin can be regarded as carrying a strong cooling Moon energy.

☽ **Sweet flag** (Acorus calamus)

Sweet flag grows close to rivers, ponds and swamps. Moreover, this plant was a classic household remedy for upset ☽ stomach (indigestion and gastritis).

☽ **Watercress** (Nasturtium officinale)

☽ **Wintergreen** (Gaultheria procumbens)
☽ **Seaweed**

☞☽ Plants with a shape or substance that bears a resemblance to the Moon

(Notice that these symbolic analogies referred to the part of the plant that was used – not to the whole tree.)

☽ **Banana** (Musa spp.)

Banana not only has the shape of a crescent, but also a pale colour and a soft texture. In terms of elements it is a watery-earthy fruit (*kapha* in Sanskrit) with little air and fire – earth and water being the two elements related to the Moon.

☞☽ Plants with fruits which do not have a strong taste and are rather bland

☽ **Pumpkin** (Cucurbita maxima)

☞☽ Plants with flowers which are white like the Moon, or yellow

☽ **Lily** (Lilium spp.)

Symbol of purity and virtue, as in the stock phrase 'white as a lily'. Lilies can often be seen in paintings of the Annunciation of Jesus' birth to the Virgin Mary. In the same line of associations made by early Christians between the lily and Mary came the Madonna lily, from the Italian *madonna*, 'my lady'.

Another line of Moon symbolic associations links the lily to the female breast:

> Thy two breasts are like two young roes that are twins, which feed among the lilies.
>
> Song of Solomon, 4:5

The same line was used by a great esotericist and adventurer of consciousness (born with a Sun-Mars-Jupiter conjunction on the midheaven):

> Mephistopheles: "Well said, my friend! Often I have envied you the pair of roes which feeds among the lilies."
> Faust: "Get lost, you pimp!"
>
> Goethe, *Faust*, 'Forest and Cavern', 3336-3339

☽ **Orris root** (Iris florentina)

Owes its name to the fact that in Italy, Florence was a great producer of this plant.

Used in herbalism to fight water (Moon) retention problems.

☞☽ Plants which symbolise the life force

☽ **Grapes** (Vitis spp.)

Alchemists have regarded grapes as having the highest level of vibration of the vegetable kingdom. And the reason why brandy is universally used to potentise homoeopathic remedies or prepare flower essences is that it comes from the vine.

Mother (from Pondicherry ashram in India) used to describe grapes as *the* fruit of life, and to relate dreams or visions of grapes to something relating to the life force (which, in the Clairvision Corpus, is called etheric).

The western tradition relates the vine to that part of the etheric life force which is transmitted from parents to children – and which therefore carries features from remote ancestors. Thus in the Kabbalah, the Ancient of Ancients 'plants a vine', that is, originates the human race. After the deluge, when Noah reaches the new land, the first thing he does is plant a vine, that is, start a new race. And thus it is not by chance that myriads of painters, when they wanted to cover the sexual organs of a naked body, chose a vine leaf.

> In Clairvision language, this amounts to linking grapes to the embryo and the etheric energies transmitted through ancestral lineages.

☽ **Weeds in general have an affinity with the Moon**

Despite all the specific attributions of plants to the various planets, it must be remembered that weeds in general bear an essential affinity with the Moon. Hence their phenomenal power of reproduction. And the fact that weeds often grow best in messy, disorganised backyards. (You do not have to invite them, they will find their way in.)

It is also in relation to their Moon life-force potential that herbs have healing properties – for healing means restoring the etheric life force, primarily related to the Moon. This is clearly expressed in Hindu scriptures, where all *auṣadha* (weeds/medicinal herbs) are said to have originated from drops of *soma*, which is both the Moon and the nectar of immortality.

☞☽ Others

☽ **Chickweed** (Stellaria media)

Sometimes also called chicken-weed, because chickens eat it.

☽ **Jasmine** (Jasminum spp.)

Look at a beautiful jasmine bush while it is flourishing, and come back not long after – the messy aspect of the withered flowers exemplifies the transient nature of the Moon.

40.4 Plants related to Mercury ☿

☞ ☿ Plants with finely divided leaves

Just as Hermes is the god of travellers, presiding over crossroads (where statues used to be erected to him), and just as the bronchial tree branches into a multitude of minute bronchioles, so plants with finely divided leaves are related to Mercury.

☿ **Fennel** (Foeniculum vulgare)

One of the important properties of fennel is to stimulate the flow of milk in breast-feeding mothers.

> In terms of elements, anything which promotes a flow or movement is related to the wind.

☿ **Parsley** (Petroselinum crispum)

☿ **Dill** (Anethum graveolens)

☿ **Caraway** (Carum carvi)

☿ **Carrot** (Daucus carota)

☿ **Cauliflower** (Brassica oleracea botrytis)

Cut a cauliflower in two, and what you will see shows a striking resemblance to the bronchial tree.

☞☿ Plants that treat nervous complaints, or have an action on the nervous system or on speech

☿ **Lily of the Valley** (Convallaria majalis)

☿ **Lavender** (Lavandula vera)

Classically used for headaches and depression – what practitioners of old used to called 'the nerves'.

☿ **Marjoram** (Origanum vulgare, Marjorana hortensis)

The basic herb of pizzas. In homoeopathy, Origanum is a remedy for uncontrollable sexual desire with erotic dreams.

☿ **Parsnip** (Pastinaca sativa)

☞☿ Plants that generate a lot of flatus/wind

☿ **Beans** (Phaseolus spp.)

☞☿ Highly magical plants

☿ **Mandrake** (Podophyllum peltatum, Mandragora officinale)

> Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.
>
> And she said unto her, Is it a small matter that thou hast taken my husband? And wouldest thou take away my son's mandrakes also? And Rachel said, therefore he shall lie with thee tonight for thy son's mandrakes.
>
> Genesis 30:14-15

One of the plants to which the ancients attributed highly magical properties. Its root often branches into two, thus resembling the shape of a human body.
Also a poisonous plant, which was used by some American Indians to commit suicide.

☞☿ Other plants related to Mercury

☿ **Elecampane** (Inula helenium)
Called Helenium because it is said that Helen of Troy carried this plant while she was being abducted by Paris.
A tonic and stimulant herb, used against intestinal worms and respiratory complaints.
☿ **Fern** (Polypodium vulgare)
Also used against intestinal parasites (especially taenia), and respiratory problems.
Notice again the astrologically significant association between lung and large intestine.
☿ **Horehound** (Marrubium vulgare)
The ancient Egyptians related it to falcon-headed Horus, son of Isis and Osiris.

40.5 Plants related to Venus ♀

☞ ♀ Plants with beautiful, attractive flowers

As Venus is the goddess of beauty and charm, a number of pretty plants are related to her.
♀ **Daisy** (Bellis perenis)

> Tip: Daisies are the flowers used for the (ancient) game in which petal after petal is plucked, saying alternately "he loves me" and "he loves me not" – with of course a final suspense, regarding the last sentence. The ancients, who were not silly, knew perfectly well that daisies usually have an odd number of petals. Thus, if you begin with "he loves me", all chances are on your side.

♀ **Columbine** (Aquilegia vulgaris)
♀ **Periwinkle** (Vinca minor)
A herb classically used in magic, and also called 'sorcerer's violet'.
♀ **Primrose** (Primula officinalis)
♀ **Orchid** (Orchis spp.)
Particularly beautiful and sensual, with sometimes a slightly perverse touch, orchids are rare and expensive, which also fits their Venusian affiliation well. Their sexual connotation is clearly expressed by the Greek origin of their name, *orchis*, meaning 'testicles' – as found in the English word 'orchitis' (inflammation of the testicles).

♀ **Vanilla**, which comes from a variety of orchid (the name vanilla comes from the Latin *vagina*).

♀ **Violet** (Viola spp.)

In *Hamlet*, Laertes says of Ophelia:

> Lay her in the earth
> And from her fair and unpolluted flesh
> May violets spring.
>
> Shakespeare, *Hamlet*, 5.1

(A nearly identical quote is found in Persius, *The Satires*, 1.39.)

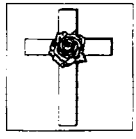
In terms of subtle bodies, what is suggested here is nothing less than a recycling of astral fragments.

♀ **Rose** (Rosa spp.)

Roses have thorns, which relates them to Mars as well as Venus. Some actually see in roses a symbol of the transmutation of Mars' raw power into superior Venusian energies – a view which makes them a symbol of the transformation of hatred and lower passions into love, and more generally of the transmutation and redemption of the fire (as in the myth of the fallen fire described in section 7.2).

The rose is a symbol of blossoming, playing very much the same role in the western tradition as the lotus in the Hindu world.

Thus, if the Vedic *ṛṣis* had been living in the western countryside instead of India, it is likely they would have referred to the chakras as roses instead of *padma*, lotus.



These various elements explain why the Rose-cross was one of the fundamental symbols of the western esoteric tradition and one, in particular, associated with alchemy.

If you are looking for a plant to start doing flower essences, this is the one!

♀ **Cyclamen** (Cyclamen spp.)

Because of the red marks in its centre (or heart), it became a symbol of the sorrows of Mary, mother of Jesus.[1]

♀ **Daffodil** (Narcissus spp.)

♀ **Iris** (Iris spp.)

In Greek and Roman mythology, just as Mercury was the messenger of Jupiter, so Iris was the messenger of Juno. The rainbow was said to be the track left by her foot while she was quickly bringing a message to Earth. Just as Mercury used to escort the dead to the underworld, so Iris used to

[1] Metford, J. C. J., *Dictionary of Christian Lore and Legends*, Thames and Hudson, London, 1983.

cut the 'fatal hair' of the women who were going to die. Just as Mercury has wings, so Iris was represented with multicoloured wings.

If this was the only symbolism, Iris would probably be better associated with Mercury than with Venus. However...

Juno liked Iris very much because Iris would bring only good news to her! Iris would always sit close to Juno's throne, take care of her apartment and help her in her bath. In particular, she would help Juno purify herself when she came back from the hells. There is good ground to consider that the ancients regarded the powers of the iris plant as directly related to those of the goddess, for it has been used for purification since Roman times.

Thus flower essences of iris could be suggested for purifying one's aura either after a difficult psychic experience related to lower astral worlds, or in any other situation where one has been exposed to some non-physical pollution.

♀ **Foxglove** (Digitalis purpurea)

Apart from its extremely beautiful flowers, foxglove has a powerful action on the heart, slowing down the heart rate (Venus versus Mars). It is also a remarkably efficient poison.

☛♀ Plants with red and/or tempting fruits

The ancients used to call red fruits 'Venus' favourites'.

Note that fruits are the equivalent of the female ovary – in botany, the technical name for a fruit is 'matured ovary' – and the seeds are the ovules.

♀ **Strawberry** (Fragaria spp.)

♀ **Cherry** (Prunus spp.)

♀ **Blackberry** (Rubus spp.)

A terrible pest in the Australian countryside. One should therefore *never* eat these berries when one finds them in this country, because they are regularly sprayed with every possible chemical.

♀ **Raspberry** (Rubus spp., especially Rubus idaeus)

♀ **Tomato** (Lycopersocon spp.)

Even though they are used as vegetables, tomatoes belong to the fruit category.

♀ **Apple** (Malus spp.)

Of course, one could think of the lovely pink apple blossom. But more importantly, the apple was traditionally considered to be the fruit by which Adam was tempted. In Latin, the word *malum* means both 'apple' and 'evil' – just as *Lucifer* is one of the names for Venus.

In several languages, the protuberance of thyroid cartilage is called 'Adam's apple'. A legend says that the fatal bite remained stuck in

Adam's throat. As we saw, the throat is a major correspondence of Venus in the body.

♀ **Pear** (Pyrus spp.)

♀ **Peach** (same Prunus family as cherries)

♀ **Plum** (Prunus family)

♀ **Avocado** (Persea americana)

As the tree is a native of Central America, the word 'avocado' came to us from the Spanish *aguacate*, itself coming from the Aztec name *ahuacatl*, 'testicle tree'.

☛♀ Cereals

A number of cereals are related to Venus, such as:

♀ **Wheat** (Triticum aestivum)

♀ **Rye** (Secale cereale)

♀ **Oats** (Avena sativa)

♀ **Barley** (Hordeum vulgare)

Malt is made from barley, by soaking, distillation and drying.

☛♀ Plants with a strong action on the menstruation cycle

♀ **Tansy** (Tanacetum vulgare)

In European herbalism, tansy has been used to restore menstruation. American Indians used it for the same purpose, and also to induce abortions.

Perhaps because its flowers are slow to wither, tansy was symbolically associated with longevity – the word comes from the Greek *athanasia*, 'immortality'. Just as *athanasia* would translate into Sanskrit by *amṛt*, which means both immortality and *soma*, the drink which gives immortality to the gods, so Ganymede, Zeus' cup-bearer, was made immortal by a beverage made of tansy.

However, be careful – the plant tansy is a poison and can even be fatal in strong doses!

♀ **Pennyroyal** (Hedeoma pulegioides)

Another plant used to bring about menstruation, and thus possibly also induce a termination.

☛♀ Plants used to treat wounds

Using a Venus principle to counteract a Mars evil.

♀ **Yarrow, Milfoil** (Achillea millefolium)

The Latin name *Achillea* indicates that this plant is said to have been used to heal the wounds of Achilles during the Trojan war. American Indians have used this plant for the same purpose.

The sticks used for I Ching divination are traditionally made of yarrow.[1]
♀ **Plantain** (Plantago spp.)
Also used for wounds.

☞♀ Other plants related to Venus

♀ **Mint** (Mentha spp.)
A plant with a cooling energy.
♀ **Artichoke** (Cynara scolymus, of the daisy family)
♀ **Birch** (Betula alba and Betula lenta)
Traditionally, witches' brooms were said to be made of birch. This wood was attributed with properties of psychic protection, and so it was used to make cradles.
♀ **Burdock** (Actium lappa)
♀ **Catnip, or catmint** (Nepeta cataria)
It *does* do something to cats. Also an excellent bee food.
♀ **Elder** (Sambucus canadensis, Sambucus nigra, Sambucus racemosa, etc.)
In the Middle Ages, the elder was considered to be a powerful protection against negative spirits, and was thus planted in every garden.
♀ **Feverfew** (Chrysanthemum parthenium)
♀ **Sorrel** (Rumex acetosa)
♀ **Spinach** (Spinacia oleracea)
♀ **Thyme** (Thymus vulgaris)
♀ **Vervain** (Verbena officinalis)
Traditionally a plant used for charms and enchantments.

40.6 Plants related to Mars ♂

☞♂ Plants with thorns and prickles, plants that prick or burn

♂ **Nettles** (Urtica dioica)
Nettles, like ants, contain formic acid.
♂ **Thistle** (Cirsium spp.)
♂ **Hawthorn** (Crataegus oxyacantha)
Used as a tonic for the heart muscle.
♂ **Cactus** (Cereus spp.)
Cactus grandiflorus is, in homoeopathy, a remedy for the heart.
♂ **Barberry** (Berberis vulgaris)

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[1] Wilhelm, Richard, *I Ching or Book of Changes*, Routledge & Kegan Paul, UK, 1965, Introduction p. liv.

A remedy for the kidney in homoeopathy.
♂ **Gorse** (Ulex europaeus)
♂ **Holly** (Ilex aquifolium)
♂ **Sloe, Blackthorn** (Prunus spinosa)
Just as old apple trees are said to bring forth flowers again when blackthorn is planted under it, so Rudolf Steiner regarded Prunus spinosa as a remedy which can refill a depleted etheric body.
Some relate sloe to Saturn.

☛♂ Plants with a fiery taste, or which trigger tears

♂ **Garlic** (Allium sativum)
Because it stimulates the bodily fire, it is said to stimulate digestion and protect against infection. (Stimulating the bodily fire is one of the best possible protections against the penetration of perverse energies.)

It also gives you a dragon-like fiery breath.

In plague-devastated areas of France, in the 18th century, four thieves became famous for robbing corpses without contracting the disease, having protected themselves with a garlic-based remedy. This later on became well known as the 'four thieves' vinegar'.

♂ **Onion** (Allium cepa)
For similar reasons as with garlic, herbalism regards onion as an antiseptic, also active on parasites, and with the power of strengthening the heart and restoring sexual energies.

In India, eating onions is said to help to cope with hot weather.

♂ **Leek** (Allium porum)
♂ **Radish** (Raphanus sativus)
♂ **Horseradish** (Armoracia rusticana)

☛♂ Spices

These plants like those of the former group, draw their power from the fire element concentrated in them.
♂ **Ginger** (Zinziber officinale)
♂ **Galangal** (Alpinia galanga)
Found in Chinese grocery shops, galangal is an excellent spice to use in cooking.
♂ **Mustard** (Brassica spp.)
♂ **Peppers** (Capsicum spp.)
♂ **Coriander** (Coriandrum sativum)
♂ **Capers**

☛♂ Other plants with a violent taste

♂ **Gentian** (Gentiana spp.)

Yellow Gentian (Gentiana lutea) is a tonic for the digestive fire.

♂ **Hops** (Humulus lupulus)

♂ **Tobacco** (Nicotiana spp.)

♂ **Wormwood** (Artemisia absinthium)

Associated with disasters to come in the Apocalypse of John.

> The third angel blew his trumpet, and a huge star fell from the sky, burning like a ball of fire, and it fell on a third of all rivers and springs.
> And the name of the star was called Wormwood, and a third of all rivers turned to bitter wormwood, so that many people died from drinking it.
>
> Revelation 8:10-11

Wormwood is one of the plants I would recommend to those who seek to prepare plant essences for the purpose of acting on consciousness and feelings. My perception of the plant is that of a strong Moon-Mars combination of planetary forces, hence its venomous associations.

☛♂ Others

♂ **Tarragon** (Artemisia dracunculus)

♂ **Bryony** (Bryonia alba, Bryonia dioica)

40.7 Plants related to Jupiter ♃

☛♃ Huge trees, full of wisdom

♃ **Fig Trees** (Ficus spp.)

Many of the magnificent trees of the Ficus family command Jupiterian respect, and impart great inspirational values to those who tune into them. This is certainly the case with the banyan tree (Ficus benghalensis), and with the Ficus religiosa, the tree under which the Buddha reached his enlightenment.

> The 15th chapter of the *Bhagavad-Gītā* begins with a reference to the *aśvattha*, or Ficus religiosa.
> Remus and Romulus, the founders of Rome, were found under another fig tree, the Ficus ruminalis.

In Australia, a particularly impressive member of the fig tree family is found in the Moreton Bay Fig (Ficus macrophylla).

♃ **Oak Tree** (Quercus robur)

Another tree impressive for its dignity is the oak. It was related to Zeus by the Greeks (Hercules' mace was made of oak), to Jupiter by the Romans, and to Thor (the northern Jupiter, god of thunder) by Norse mythologies. Similar associations between the oak and thunder can also be found in

other mythologies.[1] On this point it seems there are more than legends. In European forests, oak trees are known for attracting lightning significantly more often than other trees. Hence the German saying, when there is a thunderstorm:

Eichen sollst Du weichen, Buchen sollst Du suchen
Oak shalt thou avoid, beech shalt thou seek.

Several European kings also paid homage to the Jupiterian values of the oak by holding courts of justice under it.

☞♃ Nut trees

The Hermetic tradition related a number of nut trees to Jupiter, though not all of them; as we saw, walnut is related to the Sun. Given to Jupiter are:

♃ **Chestnut** (Castanea spp.)

The affiliation with Jupiter is not surprising, if one considers how huge and magnificent chestnut trees can be.

♃ **Horse chestnut** (Aesculus hippocastanum)

Astringent, used in both herbalism and homoeopathy for haemorrhoids and varicose veins.

> Horse chestnut gives two of the Bach flower remedies: chestnut bud and white chestnut.

Horse chestnut is also a tree which grows in majestic proportions.

♃ **Almond** (Prunus amygdalus)

Sometimes also attributed to Mercury.

☞♃ Plants traditionally said to bring good luck

♃ **Cinquefoil** (Potentilla canadensis, Potentilla reptans)

In Latin, *potentia* means 'power', which certainly fits Zeus' symbolism.

♃ **Sage** (Salvia officinalis)

As indicated by the term 'sage', the ancients saw in this plant an association with wisdom, the domain of Jupiter.

The name comes from the Latin *salvum*, 'safe', 'unhurt', 'sound', because it was traditionally regarded as especially beneficial to health.

> Herbalism, however, attributes to sage a number of properties that would be better related to Venus: an oestrogenic effect, a capacity to alleviate the hot flushes of menopause. American Indians use Chia (seeds of one or more varieties of sage, in particular Salvia columbaria) as a kidney tonic and rejuvenating panacea. Sage has traditionally been regarded as a plant of longevity.

☞♃ Plants traditionally related to the liver

♃ **Dandelion** (Taraxacum officinalis)

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[1] The English word thunder actually comes from the Old Norse *thorr*.

A plant which, in the Middle Ages, was said to bestow clairvoyant visions.

Here again we find the symbolic association between clairvoyance, Jupiter and the liver.

I have, much against my taste, repeatedly tried dandelion as a vision inducer, but have never found it to have the faintest effect.

♃ **Liverwort, Hepatica** (Hepatica triloba)

☞♃ Plants traditionally related to the lung

As we saw, the lungs are not only ruled by Mercury, but also by Jupiter.

♃ **Hyssop** (Hyssopus officinalis)

If you are lucky enough to find some really good quality hyssop, you will be amazed at the immediate enlivening action a herbal tea may have on the energy of your lung.

♃ **Lungwort** (Pulmonaria officinalis)

Lungwort received its name from the doctrine of signatures, because of the resemblance between the shape of its leaves and that of the lungs.

☞♃ Windy spices, which can induce semi-altered states of consciousness

♃ **Nutmeg** (Myristica fragrans)

Slightly hallucinogenic, and promoting a feeling of elation. But be careful that eating one or two full nutmegs at once could prove lethal!

♃ **Clove** (Caryophyllus aromaticus)

Famous for stopping toothache.

☞♃ Other plants traditionally related to Jupiter

♃ **Asparagus** (Asparagus officinalis)

♃ **Endive** (Cichorium endiva)

♃ **Chervil** (Anthriscus cerefolium)

♃ **Balm, or Lemon Balm** (Melissa officinalis)

Melissa in Greek means bee, for this plant is well known for attracting these Venusian little creatures.

As with sage, this plant has the reputation of fostering longevity which, together with the bee connection, favours relating it to Venus.

♃ **Borage** (Borago officinalis)

The courage-giving plant. One of the etymologies of the plant's name considers *borago* to be a corrupt form of the Latin *corago*, 'courage' (from *cor*, 'heart', and *ago*, 'to act'). There is a Gaelic word, *borrach*, which also means courage.

A wonderful plant which nowadays is not used enough.

♃ **Yellow dock** (Rumex crispus) **and Dock in general** (Rumex spp.)

The French name is 'patience'.

♃ **Meadowsweet** (Filipendula ulmaria)
♃ **Maple** (Acer spp.)
Maple is one of the great, majestic trees.
♃ **Linden** (Tilia spp.)

40.8 Plants related to Saturn ♄

☞♄ Perennial plants and trees with annual rings

Anything that lasts has to do with Saturn! Because the annual rings found in trees like elms, cypresses, and pines form circles and thus delineate, these trees have been associated with Saturn, the planet of rings.

Of course, we now know that Jupiter, Uranus and Neptune also have rings. Before the modernisation of telescopes, hermeticists did not.

♄ **Pine** (Pinus spp.)
Pine is often also associated with Mars, because of its needles and its fiery energy.

The symptoms attributed to pine as a Bach flower are much more reminiscent of Saturn than of Mars.

♄ **Cypress** (Cupressus sempervirens)
A tree of great longevity – *semper* in Latin means 'always', as in the English word 'sempiternal'. To the Greeks and the Romans, the cypress was associated with the underworld, the dead, and their ruler Pluto.
Together with cedar and olive, the cypress is traditionally said to be one of the trees out of which Jesus' cross was made. Thus a cypress branch surmounted by a palm branch is a symbol for victory over death.
♄ **Elm tree** (Ulmus spp., especially Ulmus campestris in England)
In herbalism, decoctions of the bark of young branches are recommended for all sorts of skin troubles.

☞♄ Plants which have cooling properties

♄ **Tamarind** (Tamarindus indica)
♄ **Comfrey** (Symphytum officinale)
A symphysis is a joining between two bones (bones are related to Saturn). In homoeopathy, this is *the* remedy to help bone fractures to heal.

Its French name *consoude* comes from the Latin *consolida*, from *consolidare*, 'to consolidate'; and the English word 'comfrey' from the Latin *confervere*, 'to grow together'.

A remarkable astringent which cleanses the skin, and which I have seen work miracles on tropical ulcers – Saturn power at its best.

☞♄ Eucalypts

The tree of the fantastically Saturnian Australian bush. It not only has a great resistance to dryness, but was also imported by Canada and Israel in order to dry up swamps.

> There were many malaria cases among pioneers in Palestine in the nineteen-twenties – now there are virtually no swamps left. This can typically be seen as an anti-Moon force which dries up humidity.

☞♄ Narcotic and poisonous plants

In other words, plants that are the enemy of life (as in Saturn, dialectically opposed to Moon).

♄ **Hemlock** (Conium maculatum)

The plant which killed Socrates.

♄ **Henbane** (Hyosyamus niger)

This one killed Hamlet's father (by being poured into his ear).

♄ **Hellebore** (Helleborus spp., including Helloborus niger)

♄ **Monkshood** (Aconitum napellus)

In homeopathy it is called Aconite, and used widely (but in high dilutions, of course, in which virtually none of the original plant is left). One of the most poisonous of all plants – lethal in a few hours.

♄ **Mezereon** (Daphne mezereum)

♄ **Nightshade** (Solanum dulcamara, Solanum nigrum)

> The potato, the tomato and the egg-plant (aubergine) belong to the same family.

♄ **Yew** (Taxus baccata)

♄ **Hemp, or Cannabis** (Cannabis sativa), that is, marijuana.

☞♄ Plants that strangle everything

♄ **Ivy** (Hedera helix)

Very clinging. In some European countries (France, in particular), husbands used to present their wives with a pendant carved in the shape of an ivy leaf and bearing the inscription: *je m'attache ou je meurs*, 'I stay attached or I die'. It says it all, and not just about ivy!

♄ **Morning glory** (Ipomoea spp.)

Treacherously beautiful with its purple-blue flowers, it is a weed which overruns the Australian countryside, taking over in a devastating way.

☞♄ Plants with a foul smell

♄ **Asafoetida** (Ferula spp.)

☞♄ Other plants attributed to Saturn

♄ **Quince** (Cydonia oblonga)

♄ **Shepherd's purse** (Capsella bursa-pastoris)

A plant which has a constricting effect on blood vessels, and thus has been used to stop (internal or external) haemorrhages. Also considered to have a beneficial action on blood pressure (either high or low).
In terms of planetary dialectics, Shepherd's purse can be seen as having a balancing effect on the Sun-Saturn pair.

♄ **Solomon's seal** (Polygonatum multiflorum)
So called because a transversal section of its stem shows a star of David.
An astringent, used externally in many skin problems, and also for bruises and wounds.

♄ **Horsetail, Shave grass** (Equisetum arvense)
One of the favourite plants of Rudolf Steiner.

> In agriculture, Steiner recommends that decoctions of equisetum should be spread on lands which are permeated by an excess of Moon forces – thus acting on the Moon-Saturn dialectic.[1] Steiner also described that in the early stages of its evolution, the Earth was covered with forests of huge ferns and horsetail, which have now disappeared.[2]

♄ **Mullein** (Verbascum spp.)

♄ **Poplar** (Populus tremuloides)

♄ **Beech** (Fagus sylvatica)

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[1] Steiner, Rudolf, lecture of 14th June 1924, and published in *Agriculture*, Bio-dynamic Agricultural Association, London, 1958.

[2] Steiner, Rudolf, lecture of 29th September 1905, and published in *The Foundations of Esotericism*, Rudolf Steiner Press, London, 1983, p. 26.

41 – Flower Essences

41.1 Flower essences

When starting the chapter on gems, we discussed the general awakening that is presently taking place, and through which large numbers of people are becoming more sensitive to remedies which operate chiefly on the level of energy. Flower essences typically belong to this category, since they do not contain any of the plant's physical substance.

Because they are nothing but energy, it is logical to look for ways of characterising them in terms of energy, and not just like the grosser substances of conventional medicine. In this regard, practitioners using flower essences will find in the language of planetary forces a fertile field which allows them to categorise their remedies and extend the use they make of them much further.

Let us take an example. Once it is clearly understood that scleranthus (or jacaranda, its equivalent among the Australian bush flowers) is not just a remedy for indecision but a tonic for the ♂-gall bladder, then some wider and more subtle avenues for its prescription are open. Moreover, it becomes possible to prescribe it not only according to a list of symptoms, but also following deep (or even clairvoyant) perceptions and insights – as more and more practitioners will do in the coming decades. One can tune into the client and perceive a deficient gall bladder of energy, and give the remedy accordingly, even if the symptoms and the client's superficial appearance mask this reality, showing only misleading indications. The superior practitioner is the one who can understand and treat people's essential nature – not their facade. The archetypes of planetary forces offer immense potential in this direction.

Edward Bach was an English medical practitioner who pioneered flower essences in the western world in the nineteen-thirties. Since then, his remedies have gained significant momentum in various countries, which can only be regarded as a positive development. There is, however, a danger that comes with establishment – many people start taking for granted that because they have been used for a few decades, these remedies are 'better'

than more newly introduced essences. Apart from the fact that such an attitude is diametrically opposed to Bach's pioneering spirit, it can also cause one to overlook critical developments in the field.

I would therefore encourage anyone who has an interest in flower essences to adopt an active attitude, rather than trying to repeat what other people have done before them. Make your own remedies, experiment with them, and don't commit yourself to a belief that they are less potent than those of the establishment. By using your intuition, as well as symbolic knowledge such as we have explored in this book, you will determine when and how remedies can best be prescribed.

Energetic medicines, at their highest level, operate with archetypes. The more active your attitude, the more likely you are to connect with these archetypes, and therefore to have therapeutic results of an infinitely greater magnitude than if you just take lists of symptoms and try to match them with those of your patients.

In this chapter, apart from the now traditional Bach flowers, I will present some of what I regard as the most powerful developments in the field of flower essences today – the system of Ian White. Australia is a land with tremendously ancient and powerful land energies, many of which are no longer available on the rest of the planet. Ian White's Australian Bush Flower Essences tap from these ancient forces, which is one of the reasons for their surprisingly powerful effects. Ian White, moreover, is not only master of the art of signatures[1] but also genuinely inspired, a true representative of the new form of knowledge which is neither mere materialism nor empty channelling, but a deciphering of the great book of Nature.[2]

41.2 How to prepare flower essences

It must be emphasised that there is no fixed theory as to the way flower essences should be prepared. The purpose is to catch the 'active principle', or essence of the flower, and prepare a remedy out of it. But unlike the preparations of herbalism or spagyric alchemy, the flower essences do not necessarily include any of the physical substance of the plant.

✦So a simple way of preparing an essence could be to wander in nature in the early morning and collect drops of dew – for instance with a dropper – on the surface of flowers.

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[1] The doctrine of signatures, an important part of the herbal tradition in the western world, relates the properties of a plant to its shape, studying in particular the morphological analogies between plants and organs.

[2] For a detailed study of the preparation and use of these remedies, see White, Ian, *Australian Bush Flower Essences*, Bantam Books, Sydney, 1991.

Alchemists used to attribute extraordinary properties of healing and rejuvenation to certain preparations made from dew.

✦Another way is to collect a flower, or a few flowers of the same plant, leave them in water for some time, and then use this water as the flower essence.

The usual approach is to mix some brandy with the water. For instance, add one part of brandy to four parts of water. There is a simple reason for this: without alcohol, a proliferation of germs may take place in your bottle, not unlike what occurs in a pond. So alcohol plays a role of preservation. Some also consider that the strong vibration of alcohol provides a more intense substratum for the flower essence to remain fixed in the solution of the bottle, instead of dissipating.

The reason why brandy is usually preferred to distilled alcohol is that it is a more natural substance. Moreover, as we saw in section 40.3, 'Plants related to the Moon', brandy is made from grapes, a fruit to which a symbolism of essential life force was attached by the western esoteric tradition.

So the steps for the preparation of an essence are:

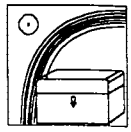
- choosing a flower (or flowers),
- catching the essence in water,
- preserving in a bottle.

There are a great number of variations which can be introduced at each of these stages. Some may sound subtle at first, but do not forget that preparing an essence is an extraordinarily subtle operation. Small details may make all the difference as to what ends up in your bottle: either a vibrant force of nature ready to trigger powerful psychological and physical effects in the patient, or plain water with a touch of brandy!

✦Smart operators do not just rush onto the first flower. They carefully select a specimen that looks good and, even more important, is teeming with energy. At this stage, the capacity to tune in and sense which flower has 'power' is essential. The more awake your third eye and your spiritual perception, the more likely you are to select a plant which is not only capable but also willing to communicate its active principle.

✦Timing can also make a critical difference. Using planetary hours makes a lot of sense – for instance using the hour of Mars when you are trying to capture a Mars principle, and so on. Other celestial rhythms, starting with the Moon cycle, can also make an enormous difference.

✦Some people place great importance on the quality of the water they use, others don't. Of course, the less polluted the water, the better. Some swear only by distilled water. Others consider that distilled water is inferior to rain water, because it has been processed and is more remote from nature.



According to elements of the Clairvision archive which correlate with alchemical texts, one can make preparations out of water which have fantastic properties and thus can not only capture the essence of substances, but also restore etheric vitality.

✦The capture of the essence into the water is a mysterious process, not unlike the conversion chamber we mentioned in section 37.4, 'The future of metals'.

The flowers are usually placed in a bowl of water for a certain period of time – from a few minutes to a few hours.

Some consider that an aluminium saucepan should never be used to collect the flowers. Glass, being non reactive, is probably a wise choice.

Once the flowers are in the water, some people simply wait. Then they filter the water, mix it with brandy and collect it in bottles.

Most operators add one part of brandy for two to four parts of the water. Some, however, first tune into the being of the plant and ask its cooperation before cutting the flowers. Others implement various operations of consciousness while the flowers are in the water, so as to trigger an energy transfer. Some stir the water, using either a circular or a lemniscate movement. Some let the bowl of water with the flowers stay under the maturating influence of the Sun. Others boil the water with the flowers.

✦Flower essences are usually taken in the form of a few drops (e.g. 3 or 7 drops) in the morning (at least 10 to 15 minutes before breakfast), and possibly also before lunch and dinner, or before going to sleep. The duration of the treatment is most often between one and three weeks, even though certain essences may be better taken only once. The frequency and timing can certainly make a significant difference, but the quantity is irrelevant since there is none of the material substance of the plant.

41.3 Flower essences related to the Sun ☉

☉ **Waratah** (Telopea speciosissima, Australian Bush Flower Essence)
The most noble, kingly plant of the Australian countryside. Just looking at it can fill you with Sun energy.
Ian White recommends it for **black despair** and hopelessness, or crisis situations and times of great challenge – when people need to tap from the deep resources of their Sun.
If you are looking for one remedy to spark the fundamental Sun planetary force of a patient, this is the one.

⊙ **Larch** (Larix decidua, Bach Flower Remedy)
The keynote for this remedy is **lack of confidence**. Larch patients match quite exactly the emptiness of Sun energy we described in section 3.6. Being convinced they are not as good as others, they expect failure. They often hide their lack of self-trust behind a false humility.

⊙ **Mustard** (Sinapis arvensis, Bach Flower Remedy)
A remedy for **black depression** and deep gloom without any apparent reason – the patient has lost the fire. Positive outcomes of the remedy are joy and peace.

> You will notice that the Hermetic tradition relates mustard to Mars. In this case, however, Bach described more an action related to the Sun, unless one wishes to see it as a stimulant of the fire, which is common to Sun and Mars.

⊙ **Olive** (Olea europaea, Bach Flower Remedy)
A remedy for **total exhaustion**, both mental and physical. This corresponds to a stage where vitality is so completely sapped that the Sun spark needs to be restarted.

> Not unlike the use of acupuncture point Conception 14.

⊙ **Macrocarpa** (Eucalyptus macrocarpa, Australian Bush Flower Essence)
Indicated for low immunity, exhaustion, convalescence or states of burnout, when the deep level of Sun vitality needs a boost.

⊙ **Chicory** (Cichorium intybus, Bach Flower Remedy)
A remedy for **possessiveness** and **selfishness**. As with the self-centred and selfish side of the Sun, Chicory clients often feel a compulsive need to draw attention to themselves, believing that others owe them love and gratitude ("Think of all the things I've done for you!"), and trying to control and manipulate their lives.

⊙ **Heather** (Calunna vulgaris, Bach Flower Remedy)
The key words are **self-centredness** and **self-concern**. For patients who are unable to get interested in anything but themselves, and desperately try to hold the centre of attention. They take over the conversation only to talk about themselves, and are unable to listen. The poor side of the Sun.

☉ ♂ **Vine** (Vinis vitifera, Bach Flower Remedy)
For **domineering**, inflexible people. They are sure of themselves, and they always know better than others. Their great ambition pushes them towards positions of authority, in which they can impose their will upon others. The remedy for dictators and tyrants.

☉ **Walnut** (Juglans regia, Bach Flower Remedy)
Bach indicated this remedy for **protection against external influences**, when people need to break away from a person (or an energy) to which they are bound, and which has a negative influence on them. Walnut is given to reinforce the patient's Sun radiation, fire and self-identity.

☉ **Water violet** (Hottonia palustris, Bach Flower Remedy)
For **proud and aloof** patients.

☉ **Slender rice flower** (Pimelea linifolia, Australian Bush Flower Essence)
For **pride, jealousy, racism**, and for people who always compare themselves to others.

☉ **Dog rose** (Bauera rubioides, Australian Bush Flower Essence)
For people who are shy, fearful, insecure, and apprehensive with other people (not unlike the syndrome of emptiness of Sun, section 3.6).

☉ ♄ **Sunshine wattle** (Acacia terminalis, Australian Bush Flower Essence)
For people who are **stuck in the past,** feel **hopeless** and only **expect a grim future**. They need not only Jupiterian optimism, but more centrally the Sun value of hope.

☉ **Gymea Lily** (Doryanthes excelsa, Australian Bush Flower Essence)
A large, bright red flower on a very high stem (up to 4 meters). A remedy for the negative qualities associated with the lower side of the Sun: excessive pride and arrogance, tendency to get one's way by overriding other people.

41.4 Flower essences related to the Moon ☽

☽ **Star of Bethlehem** (Ornithogalum umbellatum, Bach Flower Remedy)
Indicated for **shocks** of any kind, for instance after an accident. I relate it to the Moon in connection with the Moon's role of anchorage (sections 23.8

and 27.6). Shocks which create lasting symptoms usually do so by unhooking the astral body from its proper Moon anchorage and disturbing the Moon tranquillity of the 'liquid substratum', that is, the Moon fluidic function as a whole.
Star of Bethlehem is described as a soother and a comforter, which is exactly what the Moon likes and needs for its balance.

☽ **Fringed violet** (Thysanotus tuberosus, Australian Bush Flower Essence)
A remarkable remedy indicated for repairing **damage to the aura**, in particular after **shocks** and **traumas**. Fringed violet helps the body of energy regain its integrity. Think about it in particular when a 'hole' in the aura is felt by a client, or sensed in a client by a practitioner.

☽ **Centaury** (Centaurium umbellatum, Bach Flower Remedy)
Even though the alchemical tradition relates Centaury to the Sun, the symptoms which Bach related to this essence are more indicative of the Moon planetary force. Centaury is for patients who are **weak willed** and **too easily influenced** by others (as in the impressionable nature of the Moon). They are not very good at saying no, and so let themselves be ruled by the people around them. Another Moon feature is found in the fact that they are often tightly bound to their family.
Among the positive results of the remedy is the capacity to serve wisely and willingly, without losing one's individuality – still a Moon quality, but in a less prepersonal fashion.

☽ ♆ **Clematis** (Clematis vitalba, Bach Flower Remedy)
A remedy for **dreamers**. The Clematis patient presents all the psychological symptoms of a serious lack of incarnation: vague, with a vacant look, looks absent, sleeps a lot, indifferent, uninterested, low power of concentration, lives in an inner world of their own, apathetic. Indicated when the Moon vagueness takes Neptunian proportions.

☽ ♆ **Red Lily** (Nelumbo nocifera, Australian Bush Flower Essence)
For **vagueness**, lack of focus, **daydreaming** – insufficient incarnation, in particular in relation to spiritual practices. Expected positive outcome includes increased grounding and focus, the capacity to remain practical while being spiritual.

☽ ♆ **Sun dew** (Drosera spatulata, Australian Bush Flower Essence)

Another remedy for lack of incarnation with **vagueness, indecisiveness** and **daydreaming**.

The signature of this plant, of which the flower seems to be hanging in the void at the top of its 'hypothetical' stem, is remarkably evocative of lack of grounding.

☽ **Little flannel flower** (Actinotus minor, Australian Bush Flower Essence)
An essence recommended for people who are **too serious** and **deny the child inside themselves**. It promotes the carefree Moon values and playfulness, pushing the Moon-Saturn dialectic in favour of the Moon.

☽ **Paw paw** (Carica papaya, Australian Bush Flower Essence)
Indicated by Ian White as facilitating the assimilation and integration of new material. I would also relate it to the Moon function of 'digestion on all levels' which we discussed in section 27.6.

41.5 Flower essences related to Mercury ☿

☿ **Cerato** (Ceratostigma willmottiana, Bach Flower Remedy)
Cerato patients can be intelligent and knowledgeable, but as windy Mercurial people, they are unstable, changing, vacillating, moving all the time – which can make them exhausting for those around them. Essentially, they are afflicted with the main Mercury disease: doubt! Having no inner stability, they cannot trust themselves, and therefore **constantly hesitate**, being caught in a multitude of inner views. They often seek advice and opinions from others, and it is not rare for them to be misguided by listening to contradictory opinions.

☿ **Bush fuchsia** (Epacris longiflora, Australian Bush Flower Essence)
A remedy for **dyslexics** and **slow-learners**, and other Mercury-related problems such as stuttering and nervousness in public. Ian White recommends it to favour the integration of the right and left hemispheres of the brain, a typically Mercurial function. As in the Mercury-Jupiter dialectic, the remedy gives a Jupiter boost, helping people not only to speak out in public, but also to follow their gut feelings.

☿ **Bottle brush** (Callistemon linearis, Australian Bush Flower Essence)
To facilitate **major transitions in life**, and when people are overwhelmed by life changes, such as adolescence, pregnancy, parenthood, or even approaching death. (Mercury is the ruler of interfaces and transitions.)

41.6 Flower essences related to Venus ♀

♀ **Turkey bush** (Calytrix exstipulata, Australian Bush Flower Essence)
The bush flower essence for boosting creativity (which is fundamentally a Venus-kidney function). Indicated for creative blocks, or whenever an upsurge of inspiration is needed.

♀ **She oak** (Casuarina glauca, Australian Bush Flower Essence)
Indicated by Ian White as a remedy for the correction of female hormonal imbalance, and for difficulty with conception. A remarkable plant which could gain a great momentum in the future, also for various problems such as premenstrual tension or a difficult menopause transition.
The Venus-Libra connection is reinforced by the balancing action of the remedy on all fluid-related problems.

♀ **Bush gardenia** (Gardenia megasperma, Australian Bush Flower Essence)
Given to **renew passion and interest in a relationship** which has become stale – as in Venus, the planet of love! Also indicated to improve communication, understanding and other Venusian values in a couple.

♀ **Bush iris** (Patersonia longifolia, Australian Bush Flower Essence)
Indicated for people who are too **materialistic**, have no spiritual interest. Given to favour a nascent spiritual opening – a Venusian impulse for people caught in the materialistic routines of the Age of Iron.

♀ **Gentian** (Gentianella amarella, Bach Flower Remedy)
A remedy for **discouragement**. For patients who face difficulties and obstacles, and get depressed about them. Their fire needs to be reinforced.

♀ **Vervain** (Verbena officinalis, Bach Flower Remedy)
A remedy for **stress** and **inability to relax**. Vervain patients are tense, over-enthusiastic, involved in great efforts, over-incarnated, and need to learn to let go, otherwise exhaustion looms. They are courageous, but try to achieve beyond their strength.

♀ **Black eyed Susan** (Tetrachea ericifolia, Australian Bush Flower Essence)

For people who are **impatient**, and constantly **'on the go'**, overspending their energy – in terms of subtle bodies, too incarnated. It communicates a Venusian impulse, helping the patient to slow down, become less externalised and find some inner stillness.

♀ ☉ **Five corners** (Styphelia laeta, Australian Bush Flower Essence)
For people with low self-esteem and a dislike of themselves, especially concerning their physical body. To promote 'a celebration of their own beauty' and joyousness.

♀ **Wisteria** (Wisteria sinencis, Australian Bush Flower Essence)
For **frigidity**, and more particularly for people who are tense about sex and need to relax so as to become able to enjoy it. Promotes Venusian openness and gentleness.

♀ ♂ **Wild oat** (Bromus ramosus, Bach Flower Remedy)
Be careful, this 'oat' has nothing to do with Avena sativa and other common Avenas.
For people who are talented but **uncertain** as to which path to take. Scleranthus (♂) hesitates between two options; wild oat does not even have options to choose from.

♀ ♂ **Wild rose** (Rosa canina, Bach Flower Remedy)
The key word is **resignation**. Wild rose patients are apathetic, passive, uninvolved, drifting (insufficiently incarnated). The weakness is related to a lack of Mars drive, which is such that they **do not feel the need to fight** to get well, find a better job, or improve their situation.

41.7 Flower essences related to Mars ♂

♂ **Scleranthus** (Scleranthus annus, Bach Flower Remedy)
The remedy for **indecision**. The symptoms which Bach ascribed to it fit very well with the 'gall bladder' aspect of Mars, which is responsible for choice and decision making. Scleranthus patients have great difficulties making up their mind, and are often swayed between two possibilities – in other words, their Mars-gall bladder has difficulty coping. Procrastination, which is often associated with scleranthus, can also be related to a weak gall bladder.
Of course, this refers to the non-physical aspects of gall bladder – not just the gland behind the right side of the rib cage.

Here, we are touching the higher aspects of this planetary force – without a properly operating Mars, it is difficult to reach certainties in life.

♂ **Jacaranda** (Minosifolia, Australian Bush Flower Essence)
Like scleranthus, this remedy is indicated to promote decisiveness and clear mindedness (see section 41.1). Good candidates for this flower essence are people who always start things but have great difficulty finishing them (a sign which in Chinese medicine is related to the gall bladder, and more precisely to the element/movement of the wind).

♂ ☉ **Silver princess** (Eucalyptus caesia, Australian Bush Flower Essence)
For people who **lack motivation, direction** and **purpose**.

♂ **Holly** (Ilex aquifolium, Bach Flower Remedy)
Just as holly is related to Mars by the Hermetic tradition, so the holly patient is aggressive, hostile, irritable, argumentative. Essentially, holly is the remedy for **hatred** – raw Mars fire in its most violent form. It is indicated for people wanting revenge, and full of violent emotions such as jealousy, envy, loathing.
Holly depicts a raw Mars that needs to be transmuted into love, and opened to the universal values of Venus.

♂ ♄ **Gorse** (Ulex europaeus, Bach Flower Remedy)
Like holly, gorse, a plant full prickles, is related to Mars by the Hermetic tradition.
The keynote for the gorse remedy is **utter despair** – a Mars-Pluto way of being depressed. The style is Wagnerian, and the client says things such as "It's all lost! It's all finished!" The Saturn aspect is strong too, and the client is convinced that any treatment is a waste of time, so bad is the case: "All treatments have failed with me." (Compare for instance with the Venusian resignation of Wild Rose.)

♂ ♄ **Dagger hakea** (Hakea teretifolia, Australian Bush Flower Essence)
For **resentment** and **bitterness**, in particular towards close family, friends or partners. A remedy to facilitate forgiveness, remarkably well chosen by Ian White – the harsh, spike-like leaves of the plant are extremely evocative of the Mars-Saturn emotions and the energy he relates to it.

♂ **Mountain devil** (Lambertia formosa, Australian Bush Flower Essence)
Another plant of which the aspect is very evocative of the qualities ascribed to it: hatred, anger, holding of grudges, suspicion.

♂ **Mulla mulla** (Ptilotus atripicifolius, Australian Bush Flower Essence)
Coming from the hot, arid regions of Australia, and looking like an exploding firework, mulla mulla is indicated as a '**fire plant**', to facilitate the healing of burns or psychological traumas related to fire.
If you are looking for *the* flower essence of fire, this could be the one!

♂ ☿ **Impatiens** (Impatiens glandulifera, Bach Flower Remedy)
For **impatient** and **irritable** people. Impatiens clients are nervous and like doing things fast. They cannot bear people who speak too slowly, and so they finish sentences for them. Rather than spending their time telling other people to move faster, it is not rare for them to prefer working alone. The Uranus side is obvious, with a desire for independence, and a hectic tension which can lead to accidents.

♂ ♀ **Rock rose** (Helianthemum mummularium, Bach Flower Remedy)
Indicated in situations of panic fear and **terror** (as when a child has a nightmare, or when someone has just escaped an accident). Restoring Venusian peace in a Mars high tension situation.

♂ ♀ **Grey spider flower** (Grevillea buxifolia, Australian Bush Flower Essence)
Its indications and effects are similar to rock rose. The look of the flower is remarkably evocative of terror.

♂ **Kapok bush** (Cochlospermum fraseri, Australian Bush Flower Essence)
For people who are easily **discouraged** and **give up too easily**, and therefore whose Mars needs to be boosted.

♂ **Red helmet** (Corybas dilatatus, Australian Bush Flower Essence)
This time not an emptiness but an excess of Mars. For rebellious and hot headed people, and those who have a problem with authority figures. Also for problems in the relationship with the father, and with authority in general.

♂ **Southern cross** (Xanthosia rotundifolia, Australian Bush Flower Essence)
Indicated by Ian White for **victim mentality, complaining** and **bitterness** – the essence for **martyrs**, as conveyed by the fascinating shape of this flower. In terms of planetary forces, both these indications and the plant's signature go well with the inverted Mars syndrome (section 7.9).

41.8 Flower essences related to Jupiter ♃

♃ **Swamp banksia** (Banksia robur, Australian Bush Flower Essence)
For people who are normally very dynamic but who undergo a phase of being low in energy and disheartened. Swamp banksia can be regarded as a Jupiter-Mars boost, to pull them out of the bog.

♃ **Elm** (Ulmus procera, Bach Flower Remedy)
For people who feel **overwhelmed** by their responsibilities and thus are suffering a short term depression with feelings of inadequacy. This momentary difficulty coping may bring self-doubts. In terms of planetary forces, the patient needs a Jupiter boost to regain self-confidence and enthusiasm. The remedy is indicated in particular for people who are in a position of responsibility, that is, whose Jupiter is very much solicited, and who are going through a transient phase of emptiness. Elm is prescribed to restart Jupiter.

♃ **Agrimony** (Agrimonia eupatoria, Bach Flower Remedy)
Agrimony, also called sticklewort, is a plant related to Jupiter by the Hermetic tradition.
The remedy for **concealed worry**. These patients appear jovial, cheerful, humorous – they are Jupiterian. But this is only to hide their mental agitation and inner worry. They will often refuse to admit to their problems, which is very much a Jupiterian feature. They will make jokes and try to convince those around them everything is and will be okay. But, just as we described insomnia with obsessive thoughts of the future as a key symptom drawing attention to a dysfunctional liver, so agrimony patients cannot go to sleep because of too many thoughts. Like many Jupiterians, they may also easily have recourse to alcohol.
Once healed, clients are still supposed to display Jupiterian features, but in a genuine way and not as a facade: a true sense of humour and cheerfulness, a capacity to laugh at their own problems, and a true optimism.

♃ **Honeysuckle** (Lonicera caprifolium, Bach Flower Remedy)
For those who **live in the past**, and therefore in whom the Promethean, future-oriented values of Jupiter need to be awakened. The patient must learn to let go of regrets, nostalgia or homesickness, and turn towards the future.

41.9 Flower essences related to Saturn ♄

♄ **Blue bell** (Whalenbergia spp., Australian Bush Flower Essence)
For people who are **emotionally closed, rigid** and **greedy**. This remedy is indicated to break Saturn rigidity and promote an opening of the heart (as in the Sun-Saturn dialectic). Positive outcomes include universal trust and joyful sharing, which are some of the qualities Saturn needs to learn.

♄ **Chestnut bud** (Part of the Horse Chestnut, Aesculus hippocastanum, Bach Flower Remedy)
For people who **always repeat the same mistakes**, and thus do not seem to be able to learn from their experiences. They do not know how to make Saturn-time work for them, and thus go on wandering and repeating the same erroneous patterns. They need to learn the lessons of Saturn!

Horse Chestnut was related to Jupiter by the alchemical tradition. You will notice that when a flower essence is related to a different planet than the herb, it usually points to a planetary dialectic such as Jupiter-Saturn (Horse Chestnut, Elm), Sun-Moon (Centaury), Venus-Mars (Gentian).
What it means is that to treat a deficiency or an excess in a given planetary force, practitioners may often have recourse to the dialectically opposed planet.

♄ **Isopogon** (Ipsogon anethifolius, Australian Bush Flower Essence)
Like chestnut bud, this remedy is indicated for people with an **inability to learn from past experience**. Other Saturnian features associated with the remedy include stubbornness, tendency to live in one's head, and manipulative personality (people who refuse to budge until the other person gives up).

♄ **Bauhinia** (Lysiphyllum cunninghamii, Australian Bush Flower Essence)
For people who are **rigid**, and **resist change**. To boost their Jupiter broad-mindedness and overcome their Saturn reluctance.

♄ **Rock water** (Bach Flower Remedy)

As its name indicates, this remedy is not made of a flower essence, but of water.

Just as rocks and minerals in general are the domain of Saturn, so a very Saturnian set of symptoms is attributed to Rock water: **self-denial** and self-repression, that is, Saturnian self-control and discipline pushed to the extreme. Rock water patients are rigid, inflexible, intolerant and hold their back tight and straight. They have lost touch with the Moon softness, Saturn having become over-dominant in the Moon-Saturn dialectic.

♄ **Beech** (Fagus sylvatica, Bach Flower Remedy)

The key word is **intolerance**. Rock water patients, as we just saw, turn their Saturnian rigidity against themselves, whereas Beech patients apply it to others. Beech clients are critical of others, annoyed at their small habits, always finding fault and passing judgement. As such, they are in great need of the Moon virtues of acceptance and humility.

Other Saturnian features include emphasis on minor details, need for exactness and discipline, compulsive need to have everything in order.

Positive qualities developed by the remedy include tolerance – one of Jupiter's fortes.

♄ ♂ **Crab apple** (Malus pumila, Bach Flower Remedy)

Just as a strict Saturn likes everything to be aseptic, so Crab apple patients have a **sense of being impure** – physically and mentally. They are also obsessed with small details and trivial thoughts. They may easily get caught in washing and tidying up all the time. They may hate breast feeding – Moon activity *par excellence* – because it is too vital, too 'metabolic', and thus perceived as dirty.

The Mars touch is seen in the self-dislike (which is a form of turning one's Mars against oneself) and the sense of shame – shame, guilt and remorse being the emotions related to the Saturn-Mars combination.

Thus the ancient Chinese related shame and guilt to the gall bladder.

♄ **Pine** (Pinus sylvestris, Bach Flower Remedy)

The key words are **self-reproach and guilt**. Pine patients are great Saturnians, full of regrets for the things they could have done better. They are overconscientious, but never satisfied with what they have done. And thus they constantly blame themselves.

♄ ♂ **Sturt desert rose** (Gossypium sturtianum, Australian Bush Flower Essence)

The Australian Bush Flower Essence for **guilt**, and aiming at promoting courage and integrity – all values which traditional Chinese medicine would relate to the gall bladder.

♄ **Tall yellow top** (Senecio magnificus, Australian Bush Flower Essence)
For people who feel **alienated, lonely** and **isolated**, and who need to let go of their Saturn barriers to achieve a sense of belonging, as well as more acceptance of themselves and others.

♄ **Mimulus** (Mimulus guttatus, Bach Flower Remedy)
Fears of known origin, such as fear of illness, death, poverty, animals, and so on. The fears are often kept secret.
Mimulus' fears can be due to a Saturn hook which causes a fixation of the Mars libido in one particular direction, not necessarily a significant one.
There is, however, another side to Mimulus, more related to Venus – that of a shy and reserved patient, very sensitive. There the fears are more due to a poor Mars than to a rigid Saturn.

♀ ♄ **Sweet chestnut** (Castanea sativa, Bach Flower Remedy)
A remedy which Bach indicated for **climax of mental despair** – when people reach the bottom of the pit and see their horizon completely blocked. The state where the soul experiences maximum suffering. If it moves positively towards release, it can lead to the death of the little ego (or of at least part of it).

♄ **Sturt desert pea** (Clianthus formosus, Australian Bush Flower Essence)
Regarded by Ian White as one of the most powerful of all his essences, and indicated for **pain, deep hurt** and **sadness** – promoting a letting go of Saturn.

♄ ☽ **Wild potato bush** (Solanum quadriculocatum, Australian Bush Flower Essence)
For those who **feel heavy**, or **physically encumbered**, or feel like stepping out of their old self – and thus wish to let go of the gravity-related earthy side of their Saturn.

♄ **Willow** (Salix vitellina, Bach Flower Remedy)
Indicated for resentment, bitterness. Just as willow is related to the Moon by the Hermetic tradition, so this flower essence pushes the Moon-Saturn

psychological balance of the patient in favour of a Moon letting go, rather than constant Saturnian dissatisfaction.

Conclusion

During this discovery journey, we have seen how astrology provides both a language and a symbolic framework to read behind the lines of the great book of Nature, and find meaning in the facts of anatomy, physiology and pathology. Where, beforehand, there was but a myriad of seemingly unrelated facts, the vision of a greater harmony emerges. Moreover, this deciphering of nature's ways is far from being a purely contemplative exercise – it paves the way for powerful treatments and holistic forms of healing.

I predict that in the near future, some completely new theories of the functioning of the body will appear. These will not just be scientific theories but also great 'myths of the body', incorporating physiological realities into a greater archetypal whole, and leading to a revolution in therapeutics. To those who will be involved in these momentous transformations, I would like to point out the seminal role that can be played by the Hermetic model and its symbolic foundations.

Let me also point out that, as you have been moving from chapter to chapter, you have already been gathering a fair amount of astrological knowledge. Were you to persist in this direction, you would find that what you have studied here can be directly transposed to the interpretation of charts.

To facilitate your learning process, I have written ***Canopus***, an intuitive astrology package which not only uses the knowledge of planetary forces presented in this book, but also takes you step by step in learning the basic principles of chart interpretation. Needless to say, the time when astrologers had to perform pages of calculations is well and truly over. All you have to do is to punch in the date and time of birth, together with the name of the place, and let the software do the rest.

As we have seen in this book, it is possible to deeply fathom the symbolism of astrology without ever drawing a chart. Still, by looking at the charts of people you live with, you will immediately perceive deeper dimensions of the symbolism of planetary forces.

If you wish to know more, you can visit the Clairvision School's Internet site (the address of which is at the end of the introduction), where you can obtain the Clairvision Astrology Manual in electronic format.

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⊙ Sun

⊙ *Symbolism (→3.3)*

The centre, the core, the most important, the leader, number one, the giver of Life, the giver of Light, the Divine.

⊙ *Psychological qualities (→3.4)*

+ Self-esteem, self-confidence, self-trust, directness, sincerity, leadership and organisational skills, joy, magnanimity, unconditional love, aspiration.
– Pride, arrogance, selfishness, ambition, dictatorial tendencies.

⊙ *Body parts and physiological functions (→15.1 ff.)*

Heart and major arteries, blood, spine and thunderwand (central energy channel), pituitary gland, thymus.

⊙ *Illnesses (→26.1 ff.)*

Diseases of the heart and blood vessels, congenital diseases, diseases related to the immune system, allergy, cancer, diabetes mellitus.

⊙ *Other correspondences*

⊙ **Metal** (→**37.6**): gold (called Aurum Metallicum in homoeopathy).
⊙ **Gems** (→**38.4**): ruby. Also chrysolite.
⊙ **Plants** (→**40.2**): acacia (wattle), angelica, basil, cedar, celandine, centaury, chamomile, chicory, chrysanthemum, eyebright, frankincense, golden seal, ginseng, laurel (bay), lovage, marigold, mistletoe, olive, orange, palm tree, rosemary, rue, sunflower, walnut.
⊙ **Flower essences** (→**41.3**): chicory, dog rose, heather, larch, macrocarpa, mustard, olive, slender rice flower, sunshine wattle, vine, walnut, water violet, waratah.

☽ Moon

☽ *Symbolism (→4.2)*

Reception, reflection, multiplication, reproduction, chaos, fertility, water, the Mother principle, the imitative power of youth.

☽ *Psychological qualities (→4.3)*

+ Fertile imagination, intense dream life, receptivity, openness, plastic mind, adaptability, changing nature, motherly, giving, affectionate, cuddly, good with children, good at cooking, loves animals.
– Messy, disorganised, often late, easily influenced by their environment and the people around them, dreamy, vague, absent minded, 'moony', too changeable, lacking fixity, talkative, gossipy, indolent, lazy, cowardly, wimpy, unable to cope with violence, sweet toothed, self-indulgent.

☽ *Body parts and physiological functions (→16.1 ff.)*

Body fluids, flesh and soft tissues, stomach and more generally nutrition, uterus and reproductive function, breasts, brain.

☽ *Illnesses (→27.1 ff.)*

Anorexia nervosa, eating disorders and digestive problems in general, parasites, weak vitality, hypochondria, hysteria, illnesses involving the uterus or the reproduction function.

☽ *Other correspondences*

☽ **Metal** (→**37.8**): silver (called Argentum Metallicum in homoeopathy).
☽ **Gems** (→**38.5**): pearl. Also aquamarine, jade, moonstone, opals.
☽ **Plants** (→**40.3**): banana, cabbage, chickweed, cucumber, gourd, grapes, jasmine, lettuce, lotus, lily, melons, orris root, pumpkin, seaweed, sweet flag, watercress, waterlily, willow, wintergreen.
☽ **Flower Essences** (→**41.4**): centaury, clematis, fringed violet, little flannel flower, paw paw, red lily, sun dew, star of Bethlehem.

☿ Mercury

☿ *Symbolism (→5.3)*

Connection, communication, exchanges, polarities, duality. All that is fast moving, flexible, changing.

☿ *Psychological qualities (→5.4)*

+ Quick, changing, adaptable, sense of humour, witty, mischievous, cheeky, tricky, clever, young by nature.
– Doubts everything, has difficulty establishing certitude, indecisive, lacks fixity.

☿ *Body parts and physiological functions (→17.1 ff.)*

Lung, large intestine, nervous system, cerebellum, shoulder blades, shoulders, hips.

☿ *Illnesses (→28.1 ff.)*

Stuttering, dyslexia, problems of coordination, disorders of the nervous system, cardiac arrhythmia, respiratory problems.

☿ *Other correspondences*

☿ **Metal** (→**37.9**): quicksilver, that is, mercury (used as Mercurius Vivus in homoeopathy).
☿ **Gems** (→**38.6**): emerald.
☿ **Plants** (→**40.4**): beans, caraway, carrot, cauliflower, dill, elecampane, fennel, fern, horehound, lavender, lily of the valley, mandrake, marjoram, parsley, parsnip.
☿ **Flower Essences** (→**41.5**): bottle brush, bush fuchsia, cerato.

♀ Venus

♀ *Symbolism (→6.5)*

Passive attraction, 'superior yin know-how', communion with nature, upward movement towards spiritual worlds, high priestess, universal love.

♀ *Psychological qualities (→6.6)*

+ Charm, attraction, seduction, beauty, sense of harmony, gentle nature, softness, lovingness, sensuality, artistic creativity, sense of aesthetics, capacity for communion with nature and tuning into higher realms of consciousness.
– Carelessness, idleness, unbridled sensuality, attractions out of control.

♀ *Body parts and physiological functions (→18.1 ff.)*

Kidney, sexual energy, sexual organs, throat, voice, feet, veins.

♀ *Illnesses (→29.1 ff.)*

Kidney problems, exhaustion of essential and sexual energies (which can result in all sorts of pathology), sexually transmitted ('venereal') diseases, varicose veins.

♀ *Other correspondences*

♀ **Metal** (→**37.10**): copper (called Cuprum Metallicum in homoeopathy).
♀ **Gems** (→ **38.7**): diamond. Also garnet, malachite.
♀ **Plants** (→**40.5**): apple, artichoke, avocado, barley, blackberry, birch, burdock, catnip, cherry, columbine, cyclamen, daffodil, daisy, elder, feverfew, foxglove, iris, mint, oat, orchid, peach, pear, pennyroyal, periwinkle, plantain, plum, primrose, rose, raspberry, rye, sorrel, spinach, strawberry, tansy, tomato, thyme, vanilla, vervain, violet, wheat, yarrow.
♀ **Flower Essences** (→**41.6**): billy goat plum, black eyed susan, bush gardenia, bush iris, five corners, flannel flower, gentian, she-oak, turkey bush, vervain, wild oat, wild rose, wisteria.

♂ Mars

♂ *Symbolism (→7.3)*

Fire, drive, direction. All that is clear-cut, cutting, related to war or violence. Incarnation into matter.

♂ *Psychological qualities (→7.4)*

+ Dynamic, born fighter, enjoys action, challenge and competition. Strong vitality, high libido. Will power, ambition, strong desires, sense of direction, knowing what they want.
– Anger, violent emotions, ruthlessness, uncaring nature, lack of refinement, vulgarity.

♂ *Body parts and physiological functions (→19.1 ff.)*

Gall bladder, digestive fire and bodily fire in general, basal metabolism, various enzymes, muscles, arteries, hands, head.

♂ *Illnesses (→30.1 ff.)*

Shocks, traumas, bone fractures, cuts and wounds. Stress. High blood pressure, heart diseases. Inflammation, fever, and disorders related to the fire element. Various childhood diseases marked by high fever and strong inflammatory manifestations. Anaemia.

♂ *Other correspondences*

♂ **Metal** (→**37.12**): iron (called Ferrum Metallicum in homoeopathy).
♂ **Gems** (→**38.8**): coral. Also haematite.
♂ **Plants** (→**40.6**): blackthorn, barberry, bryony, cactus, capers, coriander, galangal, garlic, gentian, ginger, gorse, hawthorn, holly, hops, horseradish, leek, mustard, nettle, onion, peppers, radish, thistle, tarragon, tobacco, wormwood.
♂ **Flower Essences** (→**41.7**): dagger hakea, gorse, grey spider flower, holly, impatiens, kapok bush, jacaranda, mountain devil, mulla mulla, red helmet, rock rose, scleranthus, silver princess, southern cross.

♃ Jupiter

♃ *Symbolism (→8.4)*

Expansion. All that has dimension. The *guru* or hierophant, who reveals the light of the Sun. Spiritual revelation, Knowledge and law. Long journeys and explorations.

♃ *Psychological qualities (→8.5)*

+ Good natured, merry, jovial, enthusiastic, highly motivated, sense of humour, charismatic, good salesperson, capacity to think big, generosity, knows how to seize opportunities, likes travelling.
– Can lack precision and rigour. Tendency to exaggerate and difficulty knowing limits.

♃ *Body parts and physiological functions (→20.1 ff.)*

Liver and its various metabolic functions, sacrum, thighs and hips.

♃ *Illnesses (→31.1 ff.)*

Hepatitis and liver diseases. Illnesses due to abuses and excesses (in particular dietary excesses), such as obesity (also ☽) and maturity onset diabetes mellitus. Gout. Alcoholic intoxication.

♃ *Other correspondences*

♃ **Metal** (→**37.13**): tin (called Stannum in homoeopathy).
♃ **Gems** (→**38.9**): yellow sapphire, topaz, yellow peridot and yellow stones in general. Also amethyst.
♃ **Plants** (→**40.7**): almond, asparagus, borage, cinquefoil, chervil, chestnut, clove, dandelion, endive, fig, horse chestnut, hyssop, lemon balm, linden, liverwort, lungwort, maple, meadowsweet, nutmeg, oak, sage, yellow dock.
♃ **Flower Essences** (→**41.8**): agrimony, elm, swamp banksia, honeysuckle.

♄ Saturn

♄ *Symbolism (→9.3)*

The power of limits and therefore structure, constructed personality but also limitations, blockages. Time. The grim reaper.

♄ *Psychological qualities (→9.4)*

+ Practicality, common sense, grounding, fixity, stability, reliability, patience, perseverance, organisation skills, method, cleanliness, tidiness, precision, rigour, caution, self-discipline and self-restraint, ascetic tendencies.

– Pessimism, depression, inhibitions, stuck in the analytical mind, overcritical, inability to take risks, regrets, bitterness, melancholia, fears, coldness, boring nature, rigidity, inability to let go.

♄ *Body parts and physiological functions (→21.1 ff.)*

Spleen, skin, bones, teeth, urinary bladder.

♄ *Illnesses (→32.1 ff.)*

Chronic or slowly evolving diseases. Arteriosclerosis, degenerative joint disease, and aging processes in general. Obstinate skin problems. Phobic, obsessional and compulsive neuroses.

♄ *Other correspondences*

♄ **Metal** (→ **37.14**): lead (called Plumbum Metallicum in homoeopathy).

♄ **Gems** (→ **38.8**): blue sapphire. Also lapis lazuli, azurite.

♄ **Plants** (→ **40.8**): asafoetida, beech, cypress, cannabis, comfrey, elm, eucalypts, hellebore, hemlock, henbane, horsetail, ivy, mezereon, monkshood, morning glory, mullein, nightshade, pine, poplar, quince, shepherd's purse, Solomon's seal, tamarind, yew.

♄ **Flower Essences** (→ **41.9**): bauhinia, beech, blue bell, chestnut bud, crab apple, ipsogon, mimulus, pine, rock water, Sturt desert pea, Sturt desert rose, sweet chestnut, tall yellow top, wild potato bush, willow.

♅ Uranus

♅ *Symbolism (→10.2)*

A higher octave of Mercury. The planet of sudden changes. All that moves fast. High intelligence and supermind. Modern technologies. Esotericism.

♅ *Psychological qualities (→10.3)*

+ Independent mind, original, eccentric. Intelligent and inspired mind; lateral thinking. Turned toward the future. Good at computers and technology. High humanitarian ideals.

– Agitation, nervousness, erratic or even violent behaviour. Difficulty sticking to a routine or bearing with any form of authority. Rebellious nature (the planet of revolutions). More preoccupied with a hypothetical future than with the present.

♅ *Organs, body parts and physiological functions (→ 33.1 ff.)*

Supermind, and the parts of the physical, etheric and astral bodies which can support its functioning.

♅ *Illnesses (→33.5 ff.)*

Chronic fatigue syndrome (CFS) and related disorders, schizophrenia, neurological disorders, strokes and heart attacks.

♆ Neptune

♆ *Symbolism (→11.2)*

A higher octave of the Moon and Venus. **On the higher mode**: the flow of poetic, artistic and spiritual inspiration, universal love and compassion. cosmic consciousness, merging with the Divine and transcendence. **On the lower mode**: vagueness.

♆ *Psychological qualities (→11.4)*

+ Intense dream life, imagination, psychic tendencies. Kind, loving nature. Inspired. Extreme sensitivity.
– Vagueness, blurriness, nebulosity, living in a cloud, lack of focus, difficulty finding direction or purpose, fooling oneself in love. Dramatic lack of incarnation.

♆ *Organs, body parts and physiological functions (→34.1 ff.)*

No organ or system in particular, but rather the way the whole body of energy relates to its environment.

♆ *Illnesses (→34.4)*

Alcohol and drug intoxication, poorly individualised energy system and therefore vulnerability to infections and perverse energies, or even entities. Tendency to be hit by psychic waves sweeping the environment. Weak immune system. Tuberculosis. 'I don't want to be on Earth' syndrome, leaving the door open to major diseases.

♇ Pluto

♇ *Symbolism (→12.3)*

A higher octave of Mars. Underground fire. The power of the lower chakras. Death and resurrection. Extremes of intensity. The phoenix, reborn from its ashes.

♇ *Psychological qualities (→12.4)*

+ Intense, full on, magnetic, strong passions and emotions, compulsive need to undergo massive transformations. Need for perfection and the absolute.

– Devoured by his/her own passions. Outbursts of inner violence. Self-destructive tendencies. Fascination with the abyss.

♇ *Organs, body parts and physiological functions (→35.1)*

Sexual organs and anus. Pluto governs the power of the lower chakras and their underground vitality. As the source of regenerating forces, it supports the whole functioning of the body.

♇ *Illnesses (→35.4)*

Major diseases of various kinds, such as leukemia and cancer, which are related to a disharmony between bodily vitality and the supporting power of the lower chakras.